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THE

TALES OF THE GENII;

OR, THE

DELIGHTFUL LESSONS

OF

HORAM, THE SON OF ASMAR.

FAITHFULLY TRANSLATED FROM

THE PERSIAN MANUSCRIPT.

And compared with the French and Spanish Editions, published at

PARIS AND MADRID.

By SIR CHARLES MORELL,

Formerly Ambassador from the British Settlements in India to the

GREAT MOGUL.

VOL. I.

Cooke's Edition.

EMBELLISHED WITH SUPERB ENGRAVINGS.

London:

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and Ireland.

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TO

HIS ROYAL HIGHNESS

GEORGE PRINCE OF WALES.

May it pleaſe your Royal Highneſs,

AS this work is deſigned to promote the cauſe of morality, I have preſumed to lay it at the feet of your Royal Highneſs, whoſe early entrance into the paths of virtue, under the conduct of an illuſtrious and Royal Mother, and the direction and auſpices of the beſt of Fathers and of Kings, has encouraged me to hope, that theſe Tales will hereafter meet with your Royal Highneſs's approbation.

I am,

Your Royal Highneſs's

Moſt devoted

And obedient ſervant,

The EDITOR.

THE EDITOR

TO

THE READER.

Kind Reader,

THOUGH Sir Charles Morell has been long ſince dead, yet it is not in the leaſt wonderful that this work has been kept from the public eye, as his papers were left to relations, who neither knew nor enquired into the value of his works. Nor had they now ſeen the light, unleſs they had been put into my hands, with many other papers and parchments, to ſettle ſome differences which have ariſen in the family.

Having full liberty to uſe his literary works as I pleaſed, I have made it my buſineſs to become maſter of them by degrees; and I ſhould have publiſhed his account of India long ago, had I not found that work already done to my hands, though not in ſo maſterly a manner, yet ſufficient to prevent the ſale of any ſecond work. But although this was a very curious performance, and I was vexed that pecuniary prudence ſhould oblige me to withhold it for ſome time longer from the public, as his elegant drawings alone, relative to the ſubject he wrote upon, would coſt 500l. to engrave; yet I hope to make it up to the world, by offer-

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ing them a book, which if it is leſs uſeful to commerce, yet it may be of far more entertainment and inſtruction, to all degrees of men; and this is a tranſlation, in his own hand-writing, of the works, (or, as they are called in the title-page, the Delightful Leſſons) of Horam the ſon of Aſmar. Delightful, indeed! whether we conſider the matter, the ſubject, the manner, or the moral of the work.

Theſe leſſons are divided into tales; wherefore, in compliment to the taſte of the age, I have called them, 'The Tales of the Genii;' and at ſeveral times I have inſerted ſome ſmall detached parts of them in the public papers, to try what ſucceſs they were likely to challenge from the world; which was ſo juſt and ſo great, that I have now been at the expence of printing the whole together, and of employing ſeveral very able artiſts to enrich it with copper-plates.

And now, reader, I hope that theſe Tales will be as ſucceſsful in Europe as my friend, Sir Charles Morell, teſtifies they have been in India; that they will be the means of delighting and inſtructing the noble youth of both ſexes; and that they will give that ſatisfaction to the learned, which every good work of genius, art, and morality, doth always excite.

THE LIFE OF
HORAM THE SON OF ASMAR,

WRITTEN BY

SIR CHARLES MORELL.

DURING my long and painful reſidence in many different parts of Aſia, both in the Mogul's dominions, and in thoſe of the Ottoman Empire, it was my fortune, ſeveral times, to meet with a ſmall Perſian work, intitled, "The Delightful Leſſons of Horam the ſon of Aſmar,' a book of great note both at Iſpahan and Conſtantinople, and frequently read by the religious teachers of Mahomet to their diſciples, to excite them to works of morality and religion.

I confeſs, being chiefly converſant in trade, I had very little appetite to read the religious doctrines of Pagans; and it was not till I had met with the work in almoſt every part of Aſia, that I was tempted to examine a book recommended on the ſcore of their religion. But a few hours reading in it made me repent my former want of curioſity; as the deſcriptions were lively, the tales intereſting and deliglitful, and the morals aptly and beautifully couched under the moſt entertaining images of a romantic imagination.

Having got this treaſure in my poſſeſſion, it was my next ſtudy to tranſlate it into my native language, intending it, when completed, as a preſent to my wife and family in England. But buſineſs calling me to Fort St. George, I unfortunately left part of the manuſcript behind me at Bombay. I was ſenſibly affected at this loſs, and the more ſo, as I found it impoſſible, through the multiplicity of my affairs, to replace my tranſlation: ſo I gave over all thoughts of my intended preſent, and contented myſelf with frequently reading the enchanting original.

But

But if my voyage to Fort St. George deprived my family of the tranſlation, it doubly repaid my loſs, by the addition of a very valuable friend, with whom I got acquainted at Fort St. George. This was no other than the great Horam, the author of the book in queſtion, who then reſided in the Blacks Town, and was eſteemed as a ſaint by all denominations, both Pagans and Mahommedans, and who was very intimate with the Engliſh belonging to the fort.

As I was extremely deſirous of his acquaintance, and very aſſiduous in pleaſing him, he ſoon diſtinguiſhed me from the reſt of my countrymen; and he would often, in our walks through the gardens, at the back of the fort, entertain me with his elegant and inſtructive converſation. At theſe times I did not fail, at proper intervals, to lament his diſbelief of our Holy Chriſtian Faith. To this for ſome time, he made no anſwer; but whenever it was mentioned, he ſeemed more thoughtful and reſerved. But I conſidered the ſubject of too much conſequence to be laid aſide, merely on a point of punctilio, and therefore ſeldom omitted to bring it up in all our private converſations; till at length, one day, after I had been for ſome time expatiating on the bleſſings of Chriſtianity, he ſtopped ſhort, and falling proſtrate on the ſandy walk; in a ſolemn and audible voice, he pronounced as follows in the Perſian language—

'O Alla! thou moſt powerful and merciful Being; who, although thou ſpanneſt the heavens with thy hands, doſt nevertheleſs endue the piſmire and the bee with wiſdom and knowledge; vouchſafe alſo to enlighten the underſtanding of the reptile that adores thee; and if it be thy will, who canſt cauſe the light to ariſe out of darkneſs, that theſe men ſhould teach that with their lips for truth, which they will not acknowledge by their lives, have mercy both on me and them: on me, who cannot be convicted by precept without example; and on them, who mock and deny thee, under the ſemblance of faith and obedience! Are not the Chriſtian vices, O Alla, more hateful in thy ſight, than Pagan blindneſs? and the eyes of thoſe who boaſt ſuperior ſight, more dim than

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the eyes of him who gropeth in darkneſs and error? Are theſe men, who are ſharp and greedy in worldly gain, laviſh and profuſe in heavenly riches? And would they, who covet the duſt of India, offer us an eternal exchange for our mouldering poſſeſſions? Surely the pureſt and wiſeſt religion cannot be revealed to the moſt unthankful and ignorant of mankind. The pearl would not be caſt to the ſwine, and the children of Alla be deprived of their inheritance. But the worm muſt not fly, the ignorant judge, nor duſt preſume!'

After ſaying this, which, I confeſs, affected me ſtrongly, he continued ſome time in awful ſilence, proſtrate on the ground; and at length aroſe, with tears in his eyes, ſaying, 'Be the will of Alla the law of his creature!'—It was ſome minutes before I could muſter up words and reſolution to anſwer Horam, ſo much was I awed by his juſt, though ſevere imprecations; but obſerving him ſtill continue his meditations, I ventured to begin.

'My friend,' ſaid I, 'God is juſt and man is ſinful. The Chriſtian religion is profeſſed by millions, and all are not like the merchants of India. If theſe prefer wealth to religion, there are many who have ſuffered for the cauſe of Chriſt; who have preferred an ignominious death in his faith, to all the glories of infidelity. I, indeed, am not like one of theſe; but I truſt, O Horam, that my faith, though weak, is not dead; and that my obedience, though imperfect, will yet be accepted, through his merits whom I ſerve.'

'If all Chriſtians were like my friend,' ſaid Horam, 'Horam would embrace the faith of Chriſt; but what are thoſe who mingle with infidels, whoſe days are the days of riot, and whoſe nights are the nights of intemperance and wantonneſs? who teach truth, and practiſe deceit? who, calling themſelves Chriſtians, do deeds unworthy of Pagans?' 'Theſe,' ſaid I, 'my friend, are moſt of them unhappy men of ſtrong paſſions, and ſmall inſtruction, who were ſent here as forlorn hopes; but even of theſe many have turned out ſober and religious, and have ſpent the latter part of their lives in piety and devotion.'

'What!'

'What!' interrupted Horam, 'they have ſerved their luſts firſt, and their God laſt! Alla, whom I worſhip, likes not ſuch votaries; he requires the earlieſt offerings of a pious heart, and prayers and thankſgivings that riſe t Heaven ere the dews of the night diſappear. The man who ſerves the all-glorious Alla, muſt proſtrate himſelf ere the watchful ſun accuſe him of ſloth by his reviving preſence, and continue his adorations when the lamp of day is no longer ſeen. He muſt enter into the ſociety of the faithful, while manhood delays to ſeal him for his own; and perſevere in his march, as the Rajaputas of the eaſt.'

'O, Horam,' anſwered I, were the God whom we worſhip, to be worſhipped in perfectneſs, the whole length of our lives would not ſuffice to lie proſtrate before him. But our merciful Father expects not more from us than we are able to pay him. True it is, that we ought to begin early, and late take reſt, and daily and hourly offer up our praiſes and petitions to the throne of his grace. But better is a late repentance than none; and the eleventh hour of the day for work, than perpetual idleneſs unto the end of our time: and this is not obtained to us but through the mercies of our Lord and Saviour; not the prophet only, as Mahomet repreſents him, but the King, the Prieſt, and the Saviour of mankind!'

'What Saviour is this,' ſaid Horam, 'of whom you ſpeak ſo often, and in ſuch raptures? Can one then ſave another from the wrath of God, when you yourſelf acknowledge the beſt of men to be his unprofitable ſervants?'

"As a man only,' anſwered I, 'he cannot, but as God and man he was able; and did offer a full atonement, not only for my ſins, but your's alſo.'

'It is certain,' ſaid Horam, 'that all fleſh is weak and corrupted; and, as the creatures of God, we cannot ſuppoſe that he, who is all goodneſs and perfection, ſhould make us unable to perform what natural ſenſe informs us is our duty both to Alla and his creatures: that ſome ſupernatural power was neceſſary to relieve us, I grant; but I ſee not why we ſhould go ſo high as to ſuppoſe that power muſt be divine.'

'If

'If the offence,' anſwered I, 'was againſt God, God could only remit the puniſhment, and no creature of God could poſſibly pay him more ſervice than was due from an entire dependant on his Maker. Therefore, neither angel, nor ſaint, nor prophet could redeem; for all they could do, was but the diſcharge of their own moral debts, and cannot be called a work of mediation for another, with regard to a prophet or any private man. Give him the utmoſt power and favour with God—ſuppoſe him to be born perfect, to pay an unſinning obedience, yet he ſtill has paid but the ſervice of one man, and therefore can ſatisfy but for one: and with regard to angel, genius, or ſuperior being, though ſuperior to man, he is but a ſervant of God, and a debtor to his Creator, to whom he muſt for ever owe all poſſible ſervice and obedience. Conſidering an atonement in this light, O Horam, you ſee no poſſible Saviour but one equal to God; and to ſuppoſe that there be many gods, is to derogate from his honour, and to deny his government and power. Therefore, we Chriſtians are taught, that the Son came from the Father, the Meſſias, whom David wiſhed to ſee, and called him Lord; of whom all the prophets in the books of the propheſies of the Iſraelites did propheſy, took upon him our fleſh, that he might be enabled to ſuffer for the infirmities of mankind. And truly, I think, O Horam, that this ſtupendous inſtance of mercy cannot be looked upon as abſurd or unreaſonable, though it be the moſt ſupreme declaration of God's mercy and forgiveneſs. For when God condemns, who can ranſom but God himſelf? or to whom, think you, the glory of man's redemption could be with any propriety attributed, but to the Lord of all mercies?

'Mr. Morell, ſaid Horam, 'there is reaſon and truth in the words of my friend; but I am perſuaded few of the Chriſtians I have ſeen think ſo ſeriouſly of theſe things as you do: profeſſion without practice, and faith (I think you call it ſo) without a true belief, contents your brethren. If your religion is true, how wicked are the greateſt part of the Europeans! I compare them only to ſilly women, who ſtrive to ſhut out the glories of the meridian ſun,

that

that they may poke over the dull light of an offenſive lamp.'

My friend and I had many ſuch converſations, but this in particular I took down as ſoon as I left him; becauſe, I confeſs, I was very much ſhocked at his judicious remarks; and, I am ſure, if they make as much impreſſion on others as they did on me, they will not be unſerviceable to the world, ſhould ever theſe ſheets ſee the public light. And now I am in the vein of writing, and recollecting theſe paſſages between Horam and myſelf, which gave me great pleaſure, I cannot omit mentioning one particular, which paſſed between us previous to his relation of his own adventures to me.

We were diſputing, as uſual, on religion, and Horam was remarkably ſtrenuous in contending for his Prophet Mahomet, when I ſaid to him, 'Tell me, then, O Horam, ſince you are ſo bigotted to the Mohammedan religion, what invitations have you to propoſe, ſhould I be willing to enter into your faith?'

'O my friend,' anſwered Horam, ſhaking his head, 'I too well underſtand the meaning of your deceitful requeſt! Yes,' continued he, 'I know the profeſſors of my religion are apt to propoſe a multitude of wives, and the pleaſures of women, to thoſe who will embrace our faith; but theſe, O Morell, I dare not promiſe, for I am ſcandalized at the Mohammedans, when I reflect, that worldly pleaſures are all that we promiſe to thoſe who will take the name of Mahomet for their prophet; but ſurely the young only can propoſe ſuch pleaſures, and the young can only be captivated by them. Worldly joys are mean incitements to the love of Alla, and impure embraces but little ſign of pureſt faith. Had I an ineſtimable gem, ſhould I honour it by placing it in the mire! or would any one believe that I had treaſured it up amidſt the filth of the earth!'

The more I converſed with Horam, the more reaſon had I to admire both his natural and acquired talents: he was a bigot to no religion, and had as few prepoſſeſſions as ever I met with in man. By his

diſcourſe,

diſcourſe, I found he had travelled into many parts of the world; and, by his ſenſible reflections, perceived that he had made a noble uſe of his ſtudies and travels. This made me very deſirous of hearing an account of his life; which, after ſome length of acquaintance, he indulged me in.

'I came,' ſaid he, 'from the confines of the Caſpian Sea; and the mother which bore me was the widow of Adenam Aſmar, the Iman of Ferabad: ſhe lived on the contribution of my father's friends, who was adored, when living, for his piety and devotion; and thoſe who ſupported her, ſpared no pains or coſt in my education, that I might tread in the ſteps of Adenam my father. At twelve years of age, my friends ſent me in the caravan to Mouſul, to ſtudy under Acham, the moſt learned of the teachers of the law of Mahomet. With this ſage I continued for nine years, and officiated for him in the moſques of Mouſul; till Alhoun, the baſhaw of Diarbec, taking occaſion to quarrel with our cadie, marched towards Mouſul, and utterly deſtroyed the place, carrying away with him four hundred of the inhabitants, whom he ſold for ſlaves. Among this number was Horam, the friend of thy boſom; who, though an Iman, was nevertheleſs ſent to Aleppo by the avaricious baſhaw, and ſold to an Engliſh merchant. With this perſon, whoſe name was Wimbleton, I lived for ſeveral years; and, having a ready memory, I applied myſelf to learn the Engliſh language, and ſerved him in the quality of interpreter. My maſter finding me both faithful and uſeful, ſoon employed me to traffic for him in the inland countries, and I travelled with the caravans into moſt parts of Amaſia, Turcomania, Armenia, Curdiſtan, and Perſia; and, executing my commiſſions to the ſatisfaction of my maſter, he gave me my liberty, upon condition that I would, during his life, ſerve him in the capacity of ſteward. I accepted, with thanks, his bounteous offer, and Alla made the time of my ſervitude as the ſhadow before the ſun.

Within two years my maſter died, and commanded me on his death-bed to make up his effects, and ſend

or carry them to England to his brother, who, he ſaid, but little deſerved them, (but the grave ſhould not be entered by thoſe who were at enmity) allowing me a quarter part for my ſubſiſtence: "For freedom," ſaid he, "without property, is but an obligation to change, perhaps a good maſter for a worſe." I was greatly affected at the death of my maſter, and reſolved to undertake the journey to England in perſon, reſerving only one-tenth of my maſter's fortune, which was ſufficient to ſatisfy the deſires of one whoſe hope was not fixed on the pleaſures of life.

'Having collected my maſter's effects, I paſſed through the Mediterranean to Leghorn, and from thence to Paris, and ſo by Calais to London. In the countries which I paſſed, I ſaw, with ſurprize, the magnificence of the Popiſh religion; where, however, ceremony ſeems to poſſeſs the ſeat of moral duties, and ſuperſtition is clothed in the veſtments of faith. I was ſurprized to find ſuch abſurdities in Europe, where I was warned by my maſter to expect the moſt rational cuſtoms, and the pureſt light of virtue and religion. But the female glance will not always bear to be expoſed, and the veils of the eaſt would well become the faces of the European ladies. I often perceived a cuſtomary monotony in the prayers of Chriſtian prieſts, and the fervour of devotion was buried in the unmeaning geſtures of its votaries. In the eaſt we fall low before Alla, we are earneſt in our petitions; but in Europe, Chriſtians ſeem as unconcerned in their temple as in their houſes of refreſhment, and often as loquacious and familiar. But this I have obſerved more frequently in England than in any other part of the world. Indeed, the Engliſh behaved as though they were wiſer than the God they pretend to worſhip; they attend him with great indifference; and, if the face is an index of the mind, a by-ſtander may perceive, that when they meet together to worſhip their Deity, they think of every thing but religion. Perhaps a variety of attitudes is, among Chriſtians, a mark of the higheſt adoration; if ſo, the Engliſh are the moſt meritorious devotees I ever beheld. Some are ſitting, ſome are ſtanding, ſome are lolling, ſome are yawning, ſome are even ſleeping, and

all theſe varieties are to be met with in the ſame part of their worſhip; ſo that a ſtranger would imagine, that there was a great diverſity of opinion among Chriſtians, even in the ſame church, which was the moſt decent and becoming poſture for a ſinner to uſe before a God of purity; for ſo I think the Chriſtians call their Deity. But I will not trouble you with my obſervations, which are chiefly religious, as my firſt ſtudies in life naturally led me to obſerve the different modes of religion among mankind.

'I waited upon the brother of my deceaſed maſter with a faithful account of his effects, and informed him how generous my maſter had been to me, in allotting me one quarter of his effects. Mr. Edward Wimbleton changed colour at my relation; the death of his brother did not ſeem to affect him ſo much as my declaration, that my maſter had been ſo beneficent to me. I was grieved to obſerve this behaviour in a Chriſtian; and to find that a man, in the moſt enlightened kingdom of the earth, ſhould think ſo avariciouſly of riches, and ſhew ſo little reſpect to his benefactor and brother. But I haſtened to relieve his diſquietude, as it is my maxim to make every one as happy as I can, leaving juſtice and judgment to the eternal Alla.'

"Though my maſter has been thus indulgent, Sir," ſaid I, "yet I did not think it decent in me to reward myſelf ſo amply as his partial fondneſs might fancy I deſerved; and therefore I have only taken one tenth part, and the reſt I am ready to deliver up to you."

'Mr. Edward Wimbleton was pleaſed at my anſwer. "Modeſty and decency," ſaid he, "are the moſt uſeful attendants on thoſe who were born to ſerve; and I commend your fidelity to my brother, in not preſuming to take that, which ſickneſs only, and an impaired judgment, might influence him to laviſh and ſquander away. He always was too generous, he hurt his fortune here in England formerly by the ſame vice, and much good council have I given him ere now on that topic, when he wanted to perſuade me to lend him money, to make up his

his broken affairs; but I rather adviſed him to ſeek his fortune out of the kingdom; and if I had ſupplied him here, he never had gone to Aleppo, or been the man he was when he died." He then commended my fidelity to my maſter, and commanded me to wait upon him the next morning. This I did, and took with me the will of the deceaſed, wherein my legacy was ſpecified; and I found it not uſeleſs to me.

'Mr. Edward Wimbleton, when he ſaw me in the morning, abuſed me much; calling me many names, which were a reflection on my country, and my religion. Theſe I ſubmitted to patiently, conſidering how often the Chriſtians are abuſed and ſtigmatized by the followers of Mahomet. But his threats were ſucceeded by more alarming ſeverities; for opening his counting-houſe door, he beckoned to ſome ruffians, who called themſelves officers of juſtice, and commanded them to ſeize me, and carry me to priſon, as a debtor to him. I inſiſted that I owed no man any thing. To this my maſter's brother anſwered, that I had cajoled him with a falſe ſtory of my honeſty and moderation, and under pretence of not taking a quarter of his brother's fortune which was left me, I had taken a tenth part, when in reality none was left me."

'To this I anſwered, that I could produce my maſter's will, which was properly atteſted; and that I had a friend in London, a gentleman who had been long reſident in Aleppo, who had cautioned me to be watchful of his dealings; that if the officers had the power of the law, they might uſe it; but if not, my friend would inform againſt Mr. Wimbleton, if he did not meet me on the Exchange by two o'clock.

'At this inſtant we heard a violent knocking at the door; at which Mr. Wimbleton turned pale; and the officers, if ſuch they were, looked aghaſt. I took advantage of their conſternation, and hurried out of the counting-houſe to the ſtreet-door, and ſaw my dear friend with ſeveral gentlemen behind him.

"Sir," ſaid I, "you are come in time to ſave me from

the deſigns of ſeveral ill-looking men. Mr. Wimbleton charges me with impoſition; but I have in my pocket the will of my maſter."

"Where is Mr. Wimbleton?" ſaid my friend; "is there no ſervant in the houſe?" And he knocked again.

"This, Sir," ſaid I, "is the counting-houſe," (pointing to the door;) "I left him in it with ſeveral men, whom he called officers of juſtice." My friend then rapped at the door of the counting-houſe, and was told from within, that Mr. Wimbleton ſaw no company, nor did any buſineſs that day. "Well," anſwered my friend, "I am not much concerned about that, as I have reſcued a poor ſtranger from deſtruction."

'We quitted the houſe of my maſter's brother, and my friend carried me to the 'Change, and declared to every one the uſage I had met with, and the right I had to inſiſt on a quarter of my maſter's effects. But how was I ſurpriſed to find, that my behaviour, ſo far from being applauded, was laughed at by every one! "It is a pity he ſhould have any," ſaid one, "ſince he knows no better how to make uſe of it.——"I ſhould ſuſpect," ſaid another, "that he really had no right to any; for what man upon earth, who might have had a quarter, would be ſatisfied with a tenth?" 'In ſhort, every one aſked to ſee the will, which being read, cleared all doubt and diſpute.

'But now a different clamour aroſe, and my friend, and all that were preſent, adviſed me to proſecute Mr. Wimbleton for my whole legacy.

"Gentlemen," ſaid I, "I never wiſhed for more than I have; every man ought to ſet bounds to his deſires; mine are, I bleſs Heaven, amply indulged: to have more than enough is needleſs, is burdenſome; too much rain does not nouriſh, but cauſes the fruits of the earth to rot and decay. There is a wind which filleth the ſails of the mill, and there is a wind which deſtroyeth by over-much power. "The man," ſaid they all,

"is

" is beſide himſelf; he has fooled away his wealth, he knows not the value of riches."

" Beſide," continued I, " gentlemen, I cannot accept of ſuch obligations as are unreaſonable: the bounty of my maſter bore no proportion to my merit; though his munificence was great, yet it ſhould not deſtroy the humility of my own thoughts; but, excluſive of all theſe conſiderations, I have already given up the remainder to my maſter's brother; I have reſigned all pretenſions to that which I never thought I merited or deſerved."

" That, indeed," ſaid they, " is bad; but did you ſign any ſuch releaſe? did you ſay it before witneſſes? has Mr. Wimbleton any proof to bring againſt you? If it was only between yourſelves, the law will take no notice of his evidence, and you may proceed ſafely againſt him."

" Mr. Wimbleton's proofs," ſaid I, " are of little conſequence to me, I bear within myſelf a witneſs and record of all my actions; one who will not acquit me, though the judgment of princes ſhould pronounce me guiltleſs."

" This poor man," ſaid they, " has a comical way of talking and thinking, but I believe we may venture to pronounce, that he will never riſe in the world." 'After this moſt of them left me: and one of the few that ſtaid ſaid—

" Stranger, I admire your notions, your contentment, and your modeſty: but give me leave to ſay, you are neglecting the public welfare, while you endeavour to provide only for your own private advantage. To bring an infamous man to juſtice is a debt you owe to the public, and what you recover from him, you may reaſonably lay out in ſome public ſervice. This is the great law of ſociety; and to do good to multitudes, is far preferable to the private ſatisfaction of eating or drinking to ourſelves alone."

" Sir, anſwered I, " your notions alſo are right; but in the preſent caſe what opportunity have I of bringing an offender to juſtice, unleſs I demand from him what I have already freely delivered up to him? The public ſurely

cannot require the ſacrifice of my conſcience; nor can public juſtice be exalted through private vices."

"Sir," ſaid he, "I ſhall ſay no more than this; the law has befriended you in your preſent caſe. Mr. Wimbleton is in your power, and you are to blame if you let him eſcape: nay, let me tell you, the world has reaſon to expect this from you; and he who hides an offender from juſtice is little better than the knave who commits the offence."

'At this they all left me, and a new ſet of gazers ſucceeded, whom I avoided as ſoon as poſſible, by leaving the place; and having returned to my lodgings, I began to reflect on the ſcene that was paſſed.

"The refinements of Europe," ſaid I, "are too ſubtle for the groſs underſtandings of an Aſiatic; and I was miſtaken when I thought that virtue had the ſame outlines in every community.

'Traffic is the prophet of the Europeans, and wealth is their Alla. I will, however, remain among them till I have learned their ſciences, whoſe roots firſt grew in Aſia, but whoſe fruit is with theſe ſons of care."

"With this reſolution, I applied myſelf to the cultivation of thoſe ſciences which are ſo juſtly admired in the Eaſt. I ſtudied the power of figures, and found my mind enlightened by the application of a few magical Arabic characters; with nine figures I was taught to meaſure the great parent of day, and to calculate the diſtance of the ſtars of heaven; to foretel the baneful eclipſes of the ſun and moon, and to propheſy unto kingdoms and nations the loſs of the light of heaven: by theſe taliſmans of ſcience could I meaſure the inacceſſable heights of the mountains, and the wide ſurface of the deep, and threaten the earth with the portentous appearance of terrifying comets. Think not, therefore, O Morell, that I ſpared either trouble or time to arrive at the depths of mathematical knowledge. I adored that bright conſtellation of the North, the heaven-taught Newton, with whom I often held ſuch converſe as the inhabitants of the Eaſt are ſaid to hold with the

Genii

Genii of mankind. I ſaw him bring down the moon from the realms of night, to influence and actuate the tides of the ſea, and heard him read in his books the laws of the tumultuous ocean; he marked the courſes of the ſtars with his wand, and reduced excentric orbs to the obedience of his ſyſtem. He caught the ſwift-flying light, and divided it's rays; he marſhalled the emanations of the ſun under their different-coloured banners, and gave ſymmetry and order to the glare of the day; he explained the dark eternal laws of Nature, and ſeemed acquainted with the dictates of Heaven.

'Such a maſter over-paid all the toils I had taken in my voyage to England; and what I could not find in the public reſorts of the merchants, I diſcovered in the cloſets of the learned.

'It was matter of great ſurprize and joy to an ignorant and bigoted Aſiatic, to be thus let looſe from his narrow prejudices, into an immeaſureable ſyſtem of planets and worlds; to look with contempt at the Caſpian Sea, delineated on the artificial globe, which was once like a boundleſs proſpect before my eyes, and diſcover with a motion of my finger, all the kingdoms of the earth expoſed to my view. But then, when the wide extent of ſea and land had filled my mind, to look on all as a ſmall attendant planet on the ſun, and on the ſun itſelf as but one among a thouſand ſtars, of equal, if not ſuperior magnitude; my whole ſoul was loſt in the long, long extended idea; and I ſeemed but as an inviſible atom amidſt ten thouſand worlds! Nor did my reſearches end here: I attended my friend to Cambridge, and examined with him the ſyſtems of the natural philoſophers. I was pleaſed to ſee facts preferred to hypotheſes, and Nature dictating her own laws. I traced with admiration the principles of mechaniſm, and ſaw the regular ſcale of multiplied power by which Archimedes would have moved the earth. The ſecrets too of chemiſtry were laid open before me; inert matter was engaged in warlike commotion, and fire was brought down from heaven to entertain me. But it

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was not amuſement without inſtruction, nor the cauſe of admiration unfruitful in knowledge; I heard the reaſonings of the philoſophers on theſe ſubjects, and conſidered their concluſions; and I often ſmiled to ſee oppoſite opinions ariſing from, and ſupported by, the ſame experiments. This taught me at once the beauty of nature, and the folly of man. I found ignorance growing on knowledge, and that the mazes of learning were leading me to their original entrance.

'I arrived at the ſame place of uncertainty from whence I ſet out; with this difference, I was aſſured of human ignorance, while others were preparing to be deceived by a ſhew of learning. I left this ſeat of knowledge, purſuing their circle of ſtudies; concluding from what I had ſeen, that ſcience is no farther uſeful, than as it conduces to the improvement of life; and that to know, and not to practiſe, is like him that is buſy in the ſeed-time, and idle in harveſt.

'Having joined a knowledge of phyſic and hiſtory to the ſciences I was before maſter of, I began to pant after my native land, where there was a wide field open to diſplay my knowledge. But war, which is the bane of ſcience, prevented my journey to Aleppo. The regions of Aſia being barred from any approach in the Mediterranean, were yet open in the Eaſt-Indies: a fleet being deſtined for thoſe parts, I entered as a paſſenger in one of the company's ſhips, and arrived, after a tedious paſſage, in the bay of Bengal.

'In the progreſs of my voyage my intellectual knowledge was confirmed, and I was pleaſed to add experience to ſcience. The wonders of the deep are not leſs magnificent than the rude and enchanting ſcenery of the majeſtic mountains; and waves are hurled on waves by contending ſtorms, till mimic Alps appear equal in horror to the true; but he who is certain that his life is never a moment in his own power, will be as calm in the tempeſt as when he runs before the breeze. It is of little conſequence, whether the worm or the loud thunder deſtroy us; whether the earth open and ſwallow up a nation, or whether that people

ple go down to their graves the ſingle victims of death.

'I reſided ſome time in Bengal before I could find any opportunity of proceeding to the Mogul's court, where I had reſolved to ſeek for preferment. The monarchs of the Eaſt are fond of the European ſciences! they in ſome meaſure tolerate the religion of the Jeſuits, that they may be benefited by the ingenious labours of that inſinuating ſociety; but they are no friends to the Chriſtian faith, and the miſſionary who was to depend on his religion only, would ſoon fall a ſacrifice to either the Mohammedan doctors, or the Indian bramins. But at preſent religion is the pretended motive of the Jeſuits travels into India, though perhaps they are as little zealous to propagate the true doctrines of Chriſtianity as thoſe they ſerve are to believe them. They are good mathematicians, but bad ſaints, unleſs where they expect ſome temporal advantage from the propagation of their faith.

'Nothing, therefore, but their uſeful knowledge, could prevail upon the Eaſtern monarchs to careſs a ſociety whom all Aſia deſpiſes. The machinations of theſe fathers, though carried on by art, are yet betrayed by the proud ſpirit of thoſe who conduct them, and their fate is determined whenever the Aſiatics ſhall have learned their ſciences. Theſe reflections induced me to ſtudy the European arts, and I made no doubt but that my preſence would be acceptable at the court of the Great Mogul. My ſurmiſes were not unjuſt. I made myſelf known to the nabobs and vizirs of the court, and being provided with an entire ſet of the beſt mathematical inſtruments, and a portable apparatus in philoſophy, I was heard with pleaſure, and attended to with admiration; my fame ſoon reached the Mogul's ears, and that mighty monarch ordered the wonderful philoſopher of the Eaſt into his preſence.

'My knowledge and experiments raiſed the ſuſpicion of the Mogul, and he fancied that I was a Jeſuit diſguiſed. Ten learned Mohammedan doctors were ordered to examine me. I went through my ablu-

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tions and purifications, and the hidden ceremonies of the religion of our prophet. I explained to them my birth and manner of life, and told them under whose inſtructions I had imbibed the precepts of the faithful. I painted to them the days of my ſlavery, and my education in Britain, the land of ſcience. I declared to them finally my deſire of implanting in Aſia the ſeeds of that learning which I had gathered in Europe, and beſought their aſſiſtance to cultivate and ripen the great deſign.

'My brethren were amazed at my diſcourſe, and rejoiced at my ſucceſs; they haſtened to diſcover my intentions to the Mogul, and to aſſure him of my uprightneſs and truth. That powerful Monarch was enraptured at my deſign, and immediately ordered me a building in his palace. He daily ſent for me to exhibit the amazing effects of my art, and employed me in mathematical and aſtronomical labours.

'Being returned to my own religion, I begged leave again to officiate as an iman of our law. I preached to the people at my leiſure, and read in the book of our prophet before them. Alla proſpered my labours, and my fame extended over Aſia. Reſpect and honour were on my right-hand, and my left was as the handmaid of ſcience. Aurengzebe, the great conqueror of the earth, was my friend, and he placed the Sultan Oſmir, his ſon, under my tuition. Oſmir was but five years old when the Mogul entruſted him to me.

"Let virtue be the baſis of knowledge, and let knowledge be as a ſlave before her." 'Such were the words of Aurengzebe: I heard, and fell proſtrate, and applied myſelf to the inſtruction of my infant charge.

'And now it was, O Morell, that I conceived the purpoſe of diſguiſing the true doctrine of morality under the delightful allegories of romantic enchantment. Mine eye had ſeen the great varieties of nature, and the powers of my fancy could recall and realize the images. I was pleaſed with mine own inventions, and hoped to find that virtue would ſteal into the breaſt, amidſt the flowers of language and deſcription.

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'My leſſons, though deſigned only for the young prince, were read and admired by the whole court. Oſmir alone was diſpleaſed at them; his mind was not diſpoſed to attention: he curſed the hours of his confinement; he read without benefit; he admired vice in all its deformity, and deſpiſed the leſſons of virtue and goodneſs.

'In the mean time, Aſia received with pleaſure the Leſſons of Horam the ſon of Aſmar; but yet what was Aſia, or the whole world, while one unconquerable mind was left, for whom alone they were firſt intended! But although various countries were my admirers, the maxims of Horam had no effect on the lives of thoſe who commended my writings.

'Oſmir grew up under my care, and I had the mortification to be called the preceptor of the moſt abandoned of mankind. In a few years he became a monſter, and a man. It was then Horam was deſtined to feel the weight of his malice. Aurengzebe perceived the haughtineſs and the vicious principles of his ſon, and made no doubt but that he would ſoon aſpire to his throne. This made the prudent monarch reſolve to take all power from him. Oſmir was confined by the order of the Mogul, and but a few choſen attendants ſuffered to ſee him.

'This malicious prince, finding himſelf curbed by the authority of his father, and ſuppoſing me to be the cauſe of his confinement, accuſed me to his attendants of adviſing him to ſeize on the throne of India. The pretended confeſſion was carried to the Mogul, and ignominious chains thrown over me. The ſultans and the nabobs were all pleaſed at my fate. I wondered not at the ficklenеſs of the courtiers, but was aſtoniſhed at the malice of Oſmir.

'In a few days I was drawn out of a dungeon, whither I had been ordered, and brought before Aurengzebe. That monarch had aſſumed the imperial frown, but I ſaw the beams of mercy in his eye. He ordered my chains to be taken off, and commanded the ſlaves and courtiers to withdraw. When we were alone, I proſtrated myſelf before him, and remained on the earth.

"Riſe, O Horam," ſaid Aurengzebe; "riſe, thou faithful ſervant; I do not believe the accuſation againſt thee. Declare thine own innocence, and I ſhall be perſuaded of the truth."

"Rather,"

"Rather," said I, "O master of the world, let Horam thy slave perish, than that the truth of Osmir thy son be questioned. Yes, I do confess, I have often counselled the prince to aspire to the virtues of truth, wisdom, justice, and moderation, the great ornaments of thy throne; and I think my life should pay the forfeit of my presumption. Ill-fated Horam," continued I, bursting into tears, for my heart was overcharged, "how are thy endeavours frustrated, and how is the fruit of thy labour blasted!"

"Blasted, indeed, thou good old man!" said Aurengzebe; "for I must either accuse my first-born of the utmost meanness, or my faithful slave of rebellion. There is one way left to me. Depart from the court, Horam; thou shalt have yearly a thousand sequins of gold. But on thy faith declare to me, that thou wilt never leave my empire: I cannot myself employ thee; and yet, O Horam, I cannot lose thee."

'I fell again prostrate at the feet of Aurengzebe: I thanked the merciful prince for his continued goodness, and I prayed aloud to the great Alla to change the heart of the ill-fated Osmir.

'Aurengzebe gave me a ring from his finger, and bid me depart silently in the night to the utmost confines of his empire.

'I obeyed with cheerfulness; and, by the assistance of a nabob, who was my friend, and whom Aurengzebe had ordered to take care of me. I travelled to the mouth of the Ganges, and from thence, by sea, to this settlement of your countrymen; where I have bought up every copy of my unavailing instructions that I could meet with, and have committed them to the flames, to be devoured by the god of Pagans!"

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TALES OF THE GENII.

VOLUME THE FIRST.

PATNA and Coulor, the children of Giualar, the Iman of Terki, were the pride of their parents, and the wonder of the inhabitants of Mazanderan. Their aged father took them daily into a grove of oranges and citrons, which ſurrounded a fountain in his garden, and ſeating them under the ſhadow of thoſe fragrant trees, beſide the pure baſon, after he had firſt dipped them in its waters, to waſh away the bad impreſſions of the world, he thus began his inſtructive leſſon:—

'Hearken, ye tender branches, to your parent ſtock: 'bend to the leſſons of inſtruction, and imbibe the max-'ims of age and experience! As the piſmire creeps not 'to its labour till led by its elders; as the young eagle 'ſoars not to the ſun, but under the ſhadow of its mo-'ther's wing: ſo neither doth the child of mortality 'ſpring forth to action, unleſs the parent hand point 'out its deſtined labour.

'But no labour ſhall the hand of Giualar appoint 'unto Patna and Coulor, except the worſhip of Alla, 'the firſt of beings, and of Mahomet the great prophet of the faithful.

'Baſe are the deſires of the fleſh, and mean the pur-'ſuits of the ſons of the earth! they ſtretch out their 'ſinews like the patient mule, they perſevere in their 'chace after trifles, as the camel in the deſart. As the 'leopard ſprings on his prey, ſo doth man rejoice over 'his riches, and baſk in the ſun of ſlothfulneſs like the lion's cub.

'On the ſtream of life float the bodies of the careleſs 'and intemperate, as the carcaſes of the dead on the 'waves of the Tigris.

'The vultures of the ſky deſtroy the carcaſe, and 'man is devoured by the ſins of his fleſh.

'Retire from men, my children, like the pelican in 'the wilderneſs, and fly with the wild aſſe's colt into the 'deſerts of peace.'

As Giualar uttered theſe words, he perceived an unuſual fragrance iſſue from a large citron tree, which was planted oppoſite the tender parent and his attentive children, which in a moment dropping its leaves, the trunk ſwelled into human proportion, and diſcovered to their view a bright female form.

'Giualar,' ſaid the Genius, 'I approve your care, 'and am pleaſed to ſee your little progeny thus inſtruc-'ted from the mouth of their parent. A father is 'bleſſed in the wiſdom of his children, and the tongue 'of a fool ſhall pierce the heart of his mother. But why 'is Giualar ſo careful to prevent his offspring from 'entering into life? Alla has made them the children 'of the world, and their labour is a debt which they 'muſt not refuſe their fellow-citizens. To drive them 'into the deſart would be indeed to make them the 'companions of ſavages and brutes, but the wiſe pur-'poſes of Alla muſt not be prevented. No man is 'maſter of himſelf, but the public is lord over him; 'and to endeavour to defeat the purpoſes of Heaven is 'madneſs and folly. Rightly does Giualar caution 'his children to avoid the follies and vices of life, but 'they muſt be ſubject to temptations ere their worth 'be approved. Suffer me, therefore, good Iman, to 'carry your children where they ſhall hear the leſſons 'of humanity from the lips of our immortal race, and 'where they ſhall learn from the failings or virtues 'of others, to guide their ſteps aright through the val-'lies of life.'

Giualar was tranſported at the offer of the Genius, and falling down before her, was about to offer her his

his prayers and praiſes: but ſhe raiſing him up—'O 'Iman,' ſaid ſhe, 'pay thy vows to Alla alone, and 'not to the beings which, however thy ſuperiors, are 'yet the work of his hands. The moon is now be- 'tween us and the eye of day; ere it ſurround the in- 'habitants of earth, Patna and Coulor ſhall return un- 'to their parents; rejoice at the favour ſhewn unto thy 'race, and reſt in peace till a new moon bring them 'back into thy arms.' So ſaying, ſhe embraced the young Patna and Coulor, and leaping into the fountain, diſappeared with her charge.

In a few moments the children of Giualar found themſelves on a wide extended plain, which was terminated at one end by a noble palace. Moang, the Genius who led them, bid them obſerve that building. 'It is there,' ſaid the kind female, 'that Patna and 'Coulor muſt learn to know good from evil, light from 'darkneſs. But one thing obſerve, my children, that 'ſilence be upon your lips; hear, ſee, and learn, but 'offer not to mingle ſpeech with the Genii of man- 'kind.'

As ſoon as they arrived at the palace, Moange led her little charge into a ſpacious ſaloon, where, on twenty-eight thrones of gold, ſat the good race of Genii; and beneath, on carpets covering the whole ſaloon, were numberleſs of the lower claſs of Genii, each with two or more of the faithful under their charge, who were permitted to hear the inſtructive leſſons of that uſeful race. Iracagem, whoſe throne and canopy was more exalted than the reſt, firſt began.

'O race of immortals,' ſaid the ſilver-bearded ſage, 'to whoſe care and protection the offspring of clay 'are committed, ſay what hath been the ſucceſs of your 'labours; what vices have you puniſhed; what vir- 'tues rewarded; what falſe lights have you extin- 'guiſhed? Helpleſs race of mortals; but for our pro- 'tection, how vain would be your toils, how endleſs 'your reſearches!—Say virtuous companion, ſaid he to the Genius that was ſeated neareſt him, 'let us

'hear what have been the effects of thy tutelary 'care?'

At theſe words the Genius aroſe from his throne, and ſtanding before it with a decent awe, thus began his pleaſing adventure—

'At your command, O ſage Iracagem, my voice ſhall 'not remain in ſilence: ſmall as my abilities are in the 'preſervation of the human race, yet have I endea-'voured to act according to the precepts of our maſter 'Mahomet; and the ſucceſs that has attended my la-'bours, may be in ſome meaſure known from the Hiſ-'tory of the Merchant Abudah.'

TALE I.

The Hiſtory of the Merchant Abudah; or, the Taliſman of Oromanes.

IN the centre of the quay of Bagdat, where the wealth of the whole earth is poured forth for the benefit of the faithful, lived the fortunate Abudah, poſſeſſed of the merchandize and riches of many various nations, careſſed by the mighty, and bleſſed by the indigent; daily providing for thouſands by his munificence, and winning daily the hearts of thouſands by his charity and generoſity. But however magnificently or royally the days of Abudah might be ſpent, his nights were the nights of diſturbance and affliction. His wife, who was fairer than the greateſt beauties of Circaſſia, and his children, who were lovelier than the offspring of the Fairies, and his riches, which were greater than the deſires of man could conſume, were unavailing to drive from his imagination the terrors of the night. For no ſooner was the merchant retired within the walls of his chamber, than a little box, which no art might remove from its place, advanced without help into the centre of the chamber, and opening, diſcovered to his ſight the form of a diminutive old hag, who, with crutches, hopped forward to Abudah, and every night addreſſed him in the following terms—'O Abudah, to whom Mahomet hath

'given

'given ſuch a profuſion of bleſſings, why delayeſt thou 'to ſearch out the taliſman of Oromanes? the which, 'whoever poſſeſſeth, ſhall know neither uneaſineſs nor 'diſcontent; neither may he be aſſaulted by the tricks 'of fortune, or the power of man. Till you are poſ-'ſeſſed of that valuable treaſure, O Abudah, my pre-'ſence ſhall nightly remind you of your idleneſs, and 'my cheſt remain for ever in the chambers of your re-'poſe.'

Having thus ſaid, the hag retired into her box, ſhaking her crutches, and with an hideous yell cloſed herſelf in, and left the unfortunate merchant on a bed of doubt and anxiety for the reſt of the night.

This unwelcome viſitant ſtill repeating her threats, rendered the life of Abudah moſt miſerable and fatiguing: neither durſt he tell his grievance, leſt the ſtrangeneſs of the adventure ſhould rather move the laughter than the compaſſion of his friends. At length, however, wearied out with the ſtrange and importunate demands of this nightly hag, he ventured to open his mind; and in the midſt of his friends, aſked publicly, as he was feaſting in his ſaloon, who could give any account of the taliſman of Oromanes, or the place where it was preſerved. To this queſtion his friends could return him no ſatisfactory anſwer: they had all indeed heard of its virtues, but deſpaired of finding it. So that Abudah was forced to return again to the upbraiding of his nocturnal hag, and knew not what courſe to ſteer in the purſuit of the appointed treaſure.

The next day he cauſed it to be cried publicly in the ſtreets of Bagdat, that Abudah the Merchant would give much riches to the man who could inform him where the taliſman of Oromanes was lodged. This declaration was made for many days ſucceſſively, but no one appeared to ſatisfy the enquiries of the impatient Abudah.

After many days, a poor traveller, who had been ſpoiled of his goods by the Arabians, paſſing through

Bagdat, heard the publication, and immediately offered to go to Abudah, and make known the place where the taliſman of Oromanes was preſerved. The friends of the wealthy merchant joyfully carried the poor traveller to the palace of Abudah, and with great tumult introduced him to the merchant, who was ſitting on a low ſopha, and ſeemed entirely indifferent to the muſic which played before him, the deſſert of elegancies which were prepared for his food, and the careſſes of his wife and children, who endeavoured by their tenderneſs and affection to divert the gloom that overſhadowed him.

'Abudah,' cried his friends, (lifting up their voices together) 'behold the diſcoverer of the taliſman of 'Oromanes.'

At their voices the afflicted merchant looked up, like one awakened from a dream.

'This,' ſaid his friends, preſenting the poor traveller to him, 'this is the man who will engage to point 'out to you the taliſman of Oromanes.'

The traveller was now about to begin his relation, when Abudah, having eyed him round, commanded the apartment to be cleared, that no one but himſelf might enjoy the diſcovery. His family and friends obediently departed; and the traveller, being left alone with the merchant, thus began his tale.

'Your fortune and attendance, O wealthy citizen 'of Bagdat, allow of your ſearch after the taliſman of 'Oromanes; but to the poor and needy, to the out-'caſts of fortune, no ſuch happineſs is permitted: they 'may indeed wander, and examine, but the taliſman 'is for ever ſhut up from their ſearch; for infinite are 'the expences which attend the diſcovery, and the 'large rewards which muſt be given to them who 'help the inquirer forward in his adventure after the 'ſacred taliſman. Myſelf, O merchant, have ſlaved 'through life to obtain a ſufficiency for that great end 'and purpoſe: but ſince the prophet has repeatedly

'blaſted

'blasted my designs, and reduced me to my original 'state of want, I must endeavour to wean my affec- 'tions, and rest contented, though unblest.'

'But, my friend,' said Abudah, 'you neglect to in- 'form me where I may find or purchase this heavenly 'talisman.'

'It is lodged,' replied the poor traveller, 'in the 'valley of Bocchim; princes are its guardians, and it 'is treasured up amidst all the riches of the earth: 'you cannot obtain admittance there, without you go 'loaded with every variety that is costly and expen- 'sive; which you must present to the Genii, who keep 'a watch over this earthly paradise of riches; and if 'your present be not sufficiently costly, your labour is 'lost.'

'I have,' cried Abudah, (rejoiced to hear the ta- 'lisman might be obtained by riches) 'nine thousand 'acres of pasturage around the rivers of Bagdat; I 'have twelve thousand estates of fruits, and oils, and 'corn; I have twenty-two mines of the finest dia- 'monds, and six hundred vessels which fish for and 'produce the most costly pearls; I have, moreover, 'eight hundred warehouses, and four hundred store- 'rooms, filled with the most precious bales of silks and 'brocades; besides these, the fortunes of nine vizirs 'mortgaged for an hundred years, and all the beauti- 'ful slaves of Circassia are at my disposal.'

'O happy, happy Abudah!' interrupted the poor traveller; 'thine then, and only thine, is it to pur- 'chase a passage into the valley of Bocchim.'

'If so,' continued Abudah, overjoyed at the tra- veller's exclamation, 'direct me instantly to the en- 'trance of the valley.'

'Alas, Sir,' answered the traveller, 'it is in the de- 'serts of Arabia, many days journey from hence; 'besides your presents are not ready, nor your guard, 'lest the Arabs spoil you of your riches, and prevent 'your application at the entrance of the valley of Boc- 'chim: but if you will permit your servant to direct

'you in the choice of the preſents, ſome of which will 'take much time in preparing, by the next ſpring you 'may ſet forward, and ſpeedily find an iſſue to your 'journ y.'

Abudah acquieſced in the arguments of the traveller; and having given orders that he ſhould uſe as he pleaſed his immenſe riches, he gave himſelf entirely up to the meditation of the intended journey. The poor traveller, having ſufficient powers, diſpoſed of the riches of Abudah to purchaſe the neceſſary preſents, and hired nine thouſand archers to accompany the wealthy caravan of the merchant into the deſarts. The appointed time being arrived, and every thing prepared, Abudah took a tender leave of his wife and family, and began his journey with the poor traveller to the valley of Bocchim.

The Merchant Abudah's Adventure in the Valley of Bocchim.

ON the ninth day of the third month, ere the ſun was riſing on the moſques of Bagdat, was the ſumptuous caravan drawn up in long order through the ſtreets of that city, which Abudah beheld from his windows. Five hundred archers, mounted on the fleeteſt courſers, led the van; behind whom were twelve thouſand oxen, thirty thouſand ſheep, and two hundred of the fineſt horſes of Arabia. Next to theſe came ſix hundred men armed with pole-axes and ſcymetars, with ſilken banners, diſplaying the bleſſings of paſturage, and the utility and conveniency of cattle for the ſervice of man.

After theſe were driven two hundred camels, laden with all manner of dried and preſerved fruits; a thouſand more with all ſorts of grain; a thouſand with the richeſt wines; and five hundred with the moſt pure oil; five hundred more with ſpices and perfumes; and behind theſe a thouſand armed huſbandmen, ſinging the bleſſings of the earth, burning in cenſers the moſt coſtly perfumes, and bearing flaxen and ſilken

banners,

banners, repreſenting the ſeaſons and annual labours of huſbandry.

Theſe were of the firſt day's proceſſion; the ſecond began with five hundred miners armed with ſledges and hammers, whom a large car followed, drawn by twenty ſtrong oxen, having within it all the implements of iron; and above, in the upper part, an hero, who commanded the armed men in the whole cavalcade. Then came five hundred artificers, and after them a car drawn by twenty mules with the implements of lead, and a curious artizan on the top of the car, ſinging the uſes of metals. Behind theſe came five hundred more artificers, with their different tools, and a car drawn by twenty horſes with caſt figures, ſtatues, and implements of braſs, and a cunning artificer on the top of the car. After theſe followed a thouſand artificers in ſilver, and a ſumptuous car of ſolid ſilver drawn by twelve unicorns, and laden with plate and ſilver coin; alſo an hundred camels behind, laden alſo with ſilver; and on the car ſat the ſteward of Abudah.

At a ſmall diſtance from theſe came forward a thouſand armed cap-a-pee, after the manner of Saracens; and behind theſe followed, on ſumptuous mules, five hundred of the principal foreign merchants, richly habited, with the emblems of commerce curiouſly wrought in their garments, who were followed by an enormous car drawn by four elephants, laden with golden emblems and devices, with great quantity of that precious metal; the car alſo was of beaten gold. And into this, taking leave of Abudah, aſcended the poor traveller, arrayed in purple and gold, and pointed with a golden rod toward the valley of Bocchim: and theſe compleated the ſecond days proceſſion.

On the third day iſſued forth from the gates of Bagdat, the final proceſſion of the caravan of the merchant Abudah: a thouſand archers began the ceremony, preceded by a martial band of muſic, and bearing among their ranks fifty ſilken ſtreamers interwoven with

with gold, and having the emblems of Abudah's family wrought in their centres. Next to these came fifty carriages laden with the richest silks and brocades, and two hundred surrounded the carriages arrayed in the different habits of two hundred nations; after whom came fifty negroes on dromedaries, bearing about their necks strings of the most costly pearl. After these a thousand armed soldiers, after the European manner, who at a small distance were followed by an hundred mutes, behind whom came in two hundred palanquins as many beautiful slaves from Circassia, each guarded by four eunuchs, and clad in the richest robes.

The next in procession was the merchant Abudah, drawn in a chariot of pearl of the most curious workmanship, by ten milk-white steeds, whose trappings were of gold. As to the garments of the merchant, nothing could be conceived more magnificent; but the splendor of the jewels that were interwoven with the cloathing exceeded the most lavish description: on each side the chariot a hundred musicians attended, and fifty slaves burning the choicest perfumes; various splendid banners waved around him, and two hundred friends behind of the highest rank in the city of Bagdat, attended the illustrious and wealthy Abudah; after whom a thousand archers, and numberless camels laden with all manner of provisions, water, and wine, brought up the rear of this magnificent cavalcade.

On the thirteenth day they halted in a plain, bounded on its side with lofty mountains, and at the farther end with a deep forest of cedars and palms. Here the poor traveller descending with Abudah, walked forward toward the forest before them.

The traveller led Abudah into the forest through thickets almost impervious, save the blind path which guided them forward. In this manner they passed till the evening, when the traveller, entering a cave, disappeared from the wondering Abudah. The merchant essayed to follow him, but looking into the cave, he found it had no bottom, therefore he was obliged to desist.

The

The ſun was now ſinking from the mountains, and the glowing ſkies ſeemed to tip the woods with their reddening light. Abudah being fatigued, firſt ſought out a tree, and climbed into it, reſolved there to wait the dawn of the morning. But the ſevere fatigues had ſo much exhauſted him, that although he had reſolved to watch till the morning, yet ſleep ſoon overpowered him, and made him forget either the wonders or the dangers that ſurrounded him.

Abudah, in the morning, when he awakened, was ſurpriſed at an unuſual glitter about him; and looking more ſtedfaſt, he found the tree wherein he ſat to be of pure gold, and the leaves of ſilver, with fruit like rubies hanging in cluſters on the branches. Looking around, he alſo beheld the face of the country as though it had been changed; for on every ſide appeared the moſt glorious palaces that eyes could conceive, glittering with ſilver, gold, and precious ſtones; ſo that the whole appeared more like an heavenly than an earthly ſituation.

Deſcending full of wonder from the tree, he found the ground he trod on to be gold duſt, and the ſtones pearls: theſe were covered with flowers which ſeemed formed of vegetable cryſtal, emeralds, and amethyſts. Trees and ſhrubs of ſilver and gold met his eye, growing almoſt viſibly about him. At the fartheſt end of the proſpect he beheld a vaſt and expanded dome, which ſeemed to cover a whole plain, and roſe to the clouds. The dome ſhone ſo brightly by the reflection of the coſtly materials of which it was compoſed, that he could hardly look toward it. However, as it ſeemed moſt to take his attention, he advanced up to the door.

The dome, which was of entire gold, ſtood upon three hundred pillars of precious ſtones; one emerald formed the ſhaft of one pillar, one diamond the capital, and one ruby the pedeſtal: the intermediate ſpaces between the pillars were of cryſtal, one piece between each pillar; ſo that the inſide of the dome was viſible

from

from all parts. The architrave was of ſolid pearl, inlaid with curious emblems, compoſed of feſtoons of amethyſts, topazes, carbuncles, rubies, emeralds, ſapphires, and the moſt ſparkling diamonds.

Abudah, though the richeſt of mankind, was ſtruck with aſtoniſhment at the profuſion of riches and beauty which he beheld; and entering at one of the four portals, (for the dome had four, one to each quarter of the heavens) he beheld an ancient form, ſeated on a throne, which looked too bright to diſtinguiſh what glorious materials it was made of. A great number of crowned heads attended him; and theſe were ſupported by inferior beings, all clad in the moſt ſuperb veſtments. All around the dome were placed, with great beauty and ſymmetry, numberleſs heaps of wealth and riches; and the very pavement, on which he trod, was covered over with tapeſtry carpet, repreſenting the riches of the earth, all in their nocturnal colours.

Abudah, as abaſhed at this amazing magnificence, and beholding ſuch perſonages within the dome, was retiring, when one of the chief of the attendants, who ſtood neareſt the throne, advancing, beckoned Abudah forward. The merchant obeyed with trembling, and, as he came forward, bowed himſelf to the ground; which the royal perſonage perceiving, who ſat on the throne, ſpake thus to him—

'Fear not, Abudah, thou haſt ever been a favourite 'of the genius of riches. I am thy friend, and this 'journey which thou haſt undertaken in honour of me, 'in hopes here to find the taliſman of the great Oromanes, 'ſhould not go unrewarded.—And firſt, lead Abudah," ſaid he to the genius who had preſented the merchant, 'through all my ſtores, and let him view the riches of 'the earth: a ſight that ſo many thouſands long ar-'dently to enjoy.'

The inferior genius obeyed; and taking Abudah by the hand, he led him toward a royal palace, facing the eaſtern ſide of the dome. Here, as Abudah entered

tered the palace, the walls of which were of the pureſt ſilver, with windows of cryſtal, he beheld incredible heaps of that precious metal, all ſeemingly compoſed like branches of trees.

'What thou ſeeſt here,' ſaid the genius, 'is trifling; for theſe heaps, which ſeem to lie on the ſurface of the ground, really are of the ſame depth with the centre of the earth: ſo that of this metal alone, there is laid up more in value than all the viſible riches of the world.'

The genius next carried Abudah to a ſecond palace, built of pure gold, having windows like the firſt. Here, alſo, Abudah beheld the like profuſion of gold; which, like the ſilver, continued down to the centre. Next he was ſhewn, in an huge building of adamant, a ciſtern filled with the fragments of all manner of precious ſtones and diamonds.

'Theſe, alſo,' ſaid the Genius, 'are not terminated but by the centre of the earth. Now,' continued he, 'as you obſerved in the two firſt palaces, the ſilver and gold are the little branches which drop from the trees of this vegetable valley of riches; as all things on earth are ſubject to decreaſe, which are here carefully collected, (for the rich are not exempt from toil) and placed in theſe repoſitories, the bottoms of which, at the centre of the earth, are grated, and let out ſparingly theſe ſmaller fragments: ſo likewiſe of the jewels, which fall like fruit from the trees, and break into little pieces; theſe are all thrown together to ſerve the earth, but none above ſuch a ſize are admitted, nor indeed could they paſs through the grating below. Thus theſe metals and jewels mixing with the earth, and being diffuſed in its bowels, are at length ſtopped by the rocks and ſtones, and ſo form mines in different parts of the world, each requiring the induſtry and labour of man, that they may be brought the more ſparingly into the world.'

Abudah, having viewed theſe things, returned; and being preſented to the Genius of Riches—

'Now,' ſaid the Genius bring forth the iron cheſt, wherein it is ſaid the taliſman of Oromanes is lodged.' At the command of the Genius, ten of an inferior order brought in a huge cheſt with fifty locks upon it; the cheſt itſelf was of iron, and bound round with the ſtrongeſt bands, which were harder than adamant. 'There,' ſaid the Genius to Abudah, 'there is thy reward: return to Bagdat, and live in peace all the days of thy life.'

'Muſt I then,' replied Abudah, 'O beneficent Genius, carry with me the cheſt alſo? or is it permitted that I take from thence the taliſman of Oromanes?'

'Wouldſt thou then, replied the Genius, 'take it from its place of ſecurity? Whilſt thou doſt poſſeſs the cheſt, the taliſman is thine own, and the force of man cannot bereave thee of it? Why, then, ſhould curioſity prevail over ſecurity? It is written in the chronicles of time, that he who poſſeſſeth the taliſman of Oromanes ſhall be happy: ſeek not, therefore, to diſentangle the taliſman from its preſent ſtate of ſecurity, till it fail thee of its promiſed efficacy. Take, however, theſe fifty keys; but beware leſt thy curioſity alone tempt thee, for what mortal can ſay if its refulgence be not too much for man to behold!'

Having thus ſaid, the Genius commanded Abudah to lie down on the cheſt, and immediately his eyes cloſed, and not till the morning after did he awake, and find himſelf in a tent, on the plain where he had left his immenſe caravan; but now he found but forty camels and forty ſervants to attend him.

Abudah enquired of his ſervants, what became of the riches and attendants that had travelled from Bagdat with him to that plain; but they could give no anſwer. They ſaid, indeed, that they had heard of ſuch a caravan, and that they had for ſome time miſſed their maſter from Bagdat; and that although they went over-night to their reſt in his houſe at Bagdat they found themſelves with the tents and forty camels, laden,

laden with proviſion, on that plain in the morning; and that coming into his tent, they ſaw him ſleeping on an iron cheſt, and had removed him to the ſopha, 'And is the cheſt here?' cried Abudah. 'Here is, Sir,' replied the ſlave that ſpoke, 'an iron cheſt of prodigious ſize, and ſecured with many locks.'

Abudah immediately aroſe; and though he could not unravel the myſteries of his journey, yet ſeeing the cheſt, and finding the keys which the Genius had given him, he was contented, and ordered them to ſtrike their tents, and begin their march for the city of Bagdat. The cheſt was by long poles made faſt to four camels, which were placed in the centre of the caravan.

The mind of Abudah, though in poſſeſſion of the cheſt, was yet not without its apprehenſions that the wild Arabs might come down upon his littl party, and bereave him of his treaſure. The firſt day the caravan reached a pool of water, and on its banks the careful Abudah ordered his retinue to pitch their tents, and unload the camels from their burdens; and at the ſame time placed four of his ſlaves as centinels, toward the four different quarters of his encampment; and ordered the cheſt, for the greater ſecurity, to be buried in the ſand under his tents, while he endeavoured to compoſe himſelf for ſlumber. Nor were his fears unreaſonable, for at the hour of midnight a ſmall party of Arabs ſtole down toward them, in order to encamp there for the benefit of the water.

Abudah had notice from his ſlave, who looked toward the weſt, of their approach, and was likewiſe informed that their number was ſmall; but ſuch was his anxiety and irreſolution, and fear of loſing his treaſure or his life, that he dared not order them to be attacked, or prepare for flight. During this ineffectual altercation and ſtruggle of Abudah with his fears, one of the ſlaves, more daring than the reſt, finding his maſter fearful, encouraged his comrades, and

marſhalling them in order, led them toward the robbers.

The Arabs, who were not more than twenty in number, at ſight of a force ſo much ſuperior, turned their backs, and left Abudah's ſlaves in quiet poſſeſſion of their tents. But now the ſlave ſeeing the Arabs flying from before him, and obſerving the fear of his maſter, and the great concern that he had for the iron cheſt, addreſſed himſelf to the reſt of the ſlaves, and declaring what immenſe treaſures there might lie hid in that cheſt, ſeeing their maſter had left Bagdat to ſearch for it, and had ſecured it with ſo many locks, perſuaded them to rob Abudah, and depart with the riches to ſome other country, where they might enjoy the fruits of their rapine. This being eaſily agreed to, they all in a body advanced to the tent of Abudah, who came out to meet and thank them for their gallant behaviour.

The bold ſlave thus made anſwer to his maſter's thanks—

'The danger, O Abudah, of defending thy riches, contained in the iron cheſt with many locks, fell all upon thy ſlaves; while thou, who wert to enjoy the comfort of thoſe riches, didſt lie trembling in thy tent: wherefore, we, who have borne the burden, mean alſo to ſhare the profits with thee; but that thou mayeſt ſee that we are juſt, one equal ſhare ſhall be thy portion, and the reſt belong to thoſe who have preſerved to thee even the ſhare that will be appointed thee.' Theſe words being ended, without any regard to either the threatenings or prayers of Abudah, they dug up the cheſt; and having cleared away the ſand, demanded of him the keys of the fifty locks.

Abudah, finding them inexorable, beſought them that they would at leaſt give him a day to conſider of their propoſal. 'What,' replied the bold ſlave, 'a day? Why, merchant, long ere that will a thouſand Arabs be upon us, invited by thoſe that are fled; and we ſhall ſuffer death, and you and all entirely loſe

the

the valuable poſſeſſions which are doubtleſs contained in that ſtrong cheſt of iron.' It was in vain that, in return, the merchant aſſured them, that there was nothing therein but a poor taliſman, whoſe virtues they could not know; and promiſed them all liberty and riches if they arrived ſafe in Bagdat with the cheſt. They had gone too far to truſt to his promiſes; and the ſlave who was their ring-leader, ordering all to retire, left Abudah for half an hour to think of their propoſal.

Abudah, as ſoon as they had left him, threw himſelf upon the cheſt, as one who was graſping all that was dear to him, and with a loud ſigh began to lament his fate; when, as before, a ſleep overtaking him, he ſunk motionleſs on his treaſure. At midnight he awaked, and turning his eyes around, perceived he was in the apartments of his ſeraglio at Bagdat, and that his wife was ſleeping near him on the ſopha. The recollection of his happy eſcape immediately got poſſeſſion of his mind; and he doubted not but he ſhould find his cheſt as he had done before. Wherefore, before he ſaluted, or indeed thought of his wife, taking one of the ſweet-ſcented lamps, that always were burning in the centre of his apartment, he perceived the cheſt in the very corner where, before, the box which had cauſed him ſo much uneaſineſs, uſed to remain fixed.

Abudah now feeling for, and taking out the fifty keys, thought himſelf the happieſt of mankind. The danger which he conceived the taliſman might be in, from lying in a cheſt ſo conſpicuous, and which he had already experienced, determined him, at all hazards, to unlock with his fifty keys the iron cheſt, and take the taliſman out, and always wear it concealed about him. With this view he began to try the firſt key, which, to his amazement, would fit neither of the fifty locks. At this he began to ſuſpect that either the Genius of Riches had miſtaken, which he could hardly ſuppoſe, or that ſome evil Genius had

changed them in his boſom. 'However,' ſaid he to himſelf, 'perhaps as one key will open none, one alſo may open all:' ſo taking one by one, he tried them all, but neither of the fifty keys would open a ſingle lock.

Abudah, at this diſcovery, flung himſelf on the ſopha, and began to lament his miſerable fate. But he ſoon reſolved to try the keys a ſecond time: 'for,' ſaid he, 'ſome key I have poſſibly miſſed, and ſuch a treaſure cannot be expected without much labour and pains.' At this he roſe up, and was going towards the cheſt; when, ſtarting at a noiſe in the centre of the room, he beheld the little box, which had been the firſt cauſe of all his grief; and was ſaluted by the old hag, who hobbled out from her confinement, and began to terrify the afflicted merchant in the following terms.—

'O, ſenſeleſs Abudah! to hope that the taliſman of Oromanes might be bought with riches. Thou haſt indeed a cheſt, but thou haſt neither the means, nor canſt thou force open this cheſt to ſearch for thy treaſure: what then art thou the better for thy poſſeſſion, or happier for thy cheſt of iron? It will, indeed, convey thee where thou deſireſt, and thou mayeſt reſt upon it; but waking, thou feeleſt the tortures of anxiety, and feeleſt them the ſharper, becauſe thou feareſt to loſe what thou canſt not enjoy: go, then, and ſearch till thou findeſt the keys of the fifty locks; but be not ſo ſenſeleſs as to ſuppoſe, that the Genius would have parted with the treaſure, could he have made any uſe of it. In a far diſtant country muſt thou hope to find thoſe keys which will unlock that cheſt: a joyous country, where ſerenity ever dwells, and pleaſure reigns eternal.

'A ſhort reſpite will I give thee; but ere this moon be paſſed, let me find you active, or I ſhall invent double horrors to ſurround you.' Having thus ſaid, the box cloſed, and in an inſtant Abudah beheld it mounted on the cheſt, which he vainly hoped would have drove ſuch a troubleſome gueſt from his houſe.

And

COOKE's EDITION OF

THE TALES OF THE GENII.

The Imp appearing to Abudah when in search of the Talisman.

Vide Volume I. page 42.

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And now Selima, his wife, awaking, beheld with ſurprize her huſband Abúdah drowned in tears by her ſide. She inſtantly preſſed him in her arms, and, in tranſports, enquired by what happy fate he was returned.

'Why, know ye not,' replied Abudah, 'that the third morning, as I mounted the car, which the traveller had prepared for me, and was arrayed in my beſt veſtments of gold and diamonds, having a proceſſion the length of two days before me, and ſuch a numerous retinue of all the nobles of Bagdat, and having archers innumerable attending my ſplendid caravan, which was moving towards the valley.———'

'O my dear Abudah,' ſaid Selima, interrupting him, 'with what madneſs hath that wicked enchanter poſſeſſed you? What car? what veſtments? what proceſſion doth my lord talk of? There came, indeed, (brought by thoſe who called themſelves your friends) a poor wretch here, who has embezzled the greater part of your riches, and who often talked in private with you; and this continued for ſome months, during which time you never attended to the ſpeech of your friends, but ſeemed wrapped up in that ſpecious villain, who at laſt took you to the room fronting the gateway of the city, and there for two days you continued looking out, and ſeemed to be in raptures, talking of more riches than the world contains: and the third day, though he ſtill continued by you, you perſiſted he was gone. Yet he went forth, and you followed him; and getting into a little vehicle, he placed himſelf behind you, and your family have from that day lamented your abſence.

At this recital Abudah turned his face on the ſopha, and ſpake no more for ſeveral hours. At laſt, riſing from the ſopha; 'Fool, indeed, that I was!' ſaid he, 'to truſt the account of a miſerable impoſtor, or believe that the taliſman of Oromanes might be purchaſed with riches!

'O, rather,'

'O, rather,' replied Selima, 'may my lord find peace in this city, and comfort from his family, who adore him.'

'It was there,' answered the merchant, 'that I once hoped to find it; but satiety, which I will not suffer to breed disgust, forces me at least to be indifferent to the pleasures which surround me. No, Selima, I have a nocturnal monitor, who will not permit me to rest till I have made myself master of the talisman of the perfect Oromanes. It is some knowledge to perceive our errors; and, at least, I am nearer the possession of the talisman, as my last journey, though it has not given me the talisman itself, has yet furnished me with the means of obtaining it.'

Having thus spoke, he seemed for a time easy and resigned, and endeavoured by love and tenderness to sooth the affliction of the weeping Selima. The moon passed in all those endearments which holy love inspires, when the persecuted merchant was again awakened by his midnight hag, and commanded to pursue his journey after the talisman of Oromanes.

Abudah was about to reply, when on a sudden he heard the most ravishing music, and immediately subtile and precious perfumes filled the chamber, and a small cloud gathering from the roof descended, and expanding, produced to his view a most exquisite beauty, habited like the eternal Houri's, bedecked with chaplets of delicate, ever-living flowers, holding in one hand a crystal cup, and with the other pressing out the sparkling juice from a swelling cluster of delicious grapes.

'Here, faithful Abudah,' began the lovely form, 'receive from these humble hands the cup which will inspire you with the knowledge of the talisman of Oromanes; quaff off this delicious draught, and reclining yourself on the iron chest, that faithful treasure will, at a wish, convey you to those happy realms, where, without a guard, the keys of all thy pleasures are preserved.'

At

At theſe words, with grace ineffable, ſhe advanced to the tranſported merchant; who, with thrilling joy received from her ivory hands the rich, ſparkling draught, and ſucked it in with mad delight. The Houri immediately diſappeared, and Abudah falling ſenſeleſs on the cheſt, reſigned himſelf to ſleep, and to a ſecond adventure.

The ſecond Adventure of the Merchant Abudah, in the Groves of Shadaſki.

ABUDAH awaking at the cheærful ſound of innumerable birds who ſat around him, and ſtrove for maſtery in their ſweet notes, found himſelf lying in a lovely pavilion, ſtrewed with freſh lilies and roſes, and filled with the moſt raviſhing perfumes: the downy ſopha on which he reclined was of the fineſt ſilk, wrought with curious devices, and executed with ſuch life and ſpirit, that flowers ſeemed in the mimic work to ſpring forth from under him. The riſing ſun, which appeared over the blue diſtant hills, and warmed the awaking day; the choriſters of the groves, whoſe melody was ſoftened by the gentle motion of the air; the unſpeakable elegance of the pavilion, which ſeemed formed by the powers of harmony; and the delicious fragrance of the air, tranſported the merchant with the moſt pleaſing ſenſations: he could not for ſome time believe his exiſtence, but ſuppoſed that he was ſtill under the influences of the delightful viſion which had the night before taken poſſeſſion of him. He turned his eyes on all ſides to meet with new delights; which, though ſumptuous and coſtly, owed more luſtre to their delicacy and diſpoſition, than to the expenſive materials out of which they were formed.

But if ſuch were the raviſhing delights within, Abudah thought them much realized, when he was convinced he was awake; and by ſtepping forward out of the pavilion, he beheld every enchanting object that art and nature could unite. The pavilion itſelf

ſtood

ſtood upon a riſing mount, in the midſt of a moſt beautiful green, and was partly ſhaded by ſome upright palms, and a ſcattered grove of oranges and citrons, which on all ſides, by beautiful brakes, gave a view of the neighbouring paradiſe. The centre of the pavilion opened to the lawn, which was beſet with elegant tufts of the moſt delightful verdure.

Bluſhing and tranſparent fruits peeped from between the foliage, and every coloured, every ſcented flower, in agreeable variety, intermingled with the graſs, and preſented to Abudah's eyes the garden-work of luxuriant nature. Here roſes, with woodbines entwined, appeared in beauteous contention: here luſcious grapes adorned the barren branches of the ſtately elm; while beneath ſtrayed the rich flocks, or birds of various feather; ſome in numbers upon the ground, and ſome paired in trees, which added a new variety to the ſcene. At the bottom of the lawn ran a clear and tranſparent ſtream, which gently waſhed the margin of the green, and ſeemed to feed it as it paſſed. On the other ſide a grove of myrtles, intermixed with roſes and flowering ſhrubs led into ſhady mazes; in the midſt of which appeared the glittering tops of other elegant pavilions, ſome of which ſtood juſt on the brink of the river, others had wide avenues leading through the groves, and others were almoſt hidden from the ſight by the intervening woods.

Abudah directing his ſteps towards the ſtream, found there an elegant barge, manned by ten beautiful youths, whoſe garments were of azure, trimmed with gold. They beckoned the happy merchant, and received him with the utmoſt affability into their bark; then all at once plying their refulgent oars, they made the cryſtal flood ſparkle with their ready ſtrokes. The boat rode lightly on the buxom ſtream, and as it paſſed through the meanders of the current, every moment preſented a new and ſtriking proſpect of beauties to the delighted Abudah. Hanging rocks of

different

different hues; woods of ſpices, and perfumes breathing ſweetneſs over the cool ſtream; fruits reflected in double luſtre in the clear waves; ſhrubs dropping their roſes on them as they paſſed; flocks and herds ſtanding gazing at their own images in the deep; others drinking of the tranſparent waters; and ſome, more ſatisfied, friſking on the lawns, or chaſing each other in ſport among the trees.

At length the ſtream growing wider, opened into a ſpacious lake, which was half ſurrounded with a riſing hill, on which might be ſeen, intermixed with groves, various gay pavilions, palaces, theatres, rotundos, obeliſks, tempies, pillars, towers, and other curious marks of elegance and luxury; various pleaſure-boats were ſailing on the ſurface of the lake, ſome with gaudy banners fanning the winds, others with pleaſing ſtructure for ſhade and entertainment; in one boat gay muſic; in another banquets; in a third deſſerts of the fineſt fruits, viands, cooling liquors; and gay company in all, who looked more blooming than the ſons of the Genii, or the daughters of the Fairies. At the extremities of the ſwelling hill, ran glittering caſcades; and o'er the pendant rocks, dropped down the moſt luxuriant vines, whoſe modeſt leaves attempted in vain to hide their luſcious and tranſparent fruit from the curious eye of the obſerver. At the extremity of the lake, which, by its pure waters, expoſed the yellow golden ſand on which it wantoned, two ſtreams ran toward the right and left of the hill, and loſt themſelves amidſt the grove, paſturage, lawns, hillocks, and romantic ſcenes of the adjacent country; where lofty gilded ſpires, ſwelling domes, and other curious labours, were partly concealed, and partly diſcovered by the blue expanſe of ſky, which at laſt ſeemed blended with the country, and terminated the proſpect of the groves of Shadaſki.

The beautiful watermen, who in alternate ſong kept time with their oars, were now almoſt at the farther ſide of the lake, and in the centre of the ſhore

where Abudah had beheld the mixed groves, temples, and pavilions. A little creek, ſhaded with myrtles and cedars, was the place where Abudah was deſtined to land. Here, as he approached, ten beauteous fair ones, dreſſed like the Genii of the woods, ſtood ready to receive him, which they did with the moſt amiable and pleaſing addreſs.

The boat having landed the merchant, ſhot again ſwiftly over the lake, and mixed with the gay pageants on the water, while the fair ſtrangers invited Abudah toward the palaces which were ſcattered on the hill.

Having paſſed through ſeveral fragrant avenues of trees, laden either with ſhade, fruit, or flower, they brought him toward an elegant building, whoſe front faced the lake from whence they came; here, amidſt parterres and beds of flowers, a broad plat led them to the entrance of the palace, where all the laviſh ornaments of art and ſculpture were diſplayed in the moſt refined ſymmetry; light poliſhed ſhafts, airy devices, highly finiſhed entablatures, and other fanciful decorations, formed the building, which was more calculated to give the ideas of pleaſure than magnificence, and had more eaſe than labour conſpicuous.

Toward this manſion the ten beauties led the way, and introduced Abudah into a grand hall adorned with lively groupes of delicate ſtatues, in all attitudes and actions: ſome repreſenting the lovely wood nymphs; ſome the naked beauties of the flood; others purſuing lovers; others the coyly willing virgins, who ſeemed, even in the ivory in which they were carved, to ſhew a ſoft reluctance.

Between the ſtatues were pictures of every joy the heart conceives; the luſcious banquet; the wild effects of the enlivening grape; the various pleaſures of the different ſeaſons; the country and the court; the amorous ſwains; the gentle fair; the mixed dance; the various ſeraglio; the gay-decked ſultana, and the joys of ſweet retirement with the favourite nymph.

These all were so lively in their different colours and complexions, that they seemed to the eyes of Abudah as moving pictures.

Next the ten beauties led the merchant into an inner apartment, adorned with the softest sophas, whose walls were one entire mirror, which reflected the ten beauties to the amorous Abudah ten thousand ways; while smiles and soft languishing looks darting from on all sides at once upon him, ravished his senses beyond the power of description. From this apartment a door opened into a spacious rotundo, lighted from the top by the sun, and the sides supported by emblematic pillars. In the middle of this rotundo Abudah beheld a bath, and round it were eleven doors, which led to as many sophas. Into one of these the ten beauties led the merchant, and prepared him for the bath; and in the others, the ten put off their own superfluous garments; after which they brought the ravished merchant, and plunged him in the bath, which was prepared of warm and sweet-scented waters.

The nature of Abudah could scarce resist the languishing powers of this place, and he sunk into the arms of his fair attendants, who now led him onward to the other side of the rotundo into a wardrobe furnished with the most airy and fanciful dresses; here every one chose as they liked. Abudah was presented by the ten beauties with a pink suit, embroidered with myrtle twigs of silver and flowers of pearl; but first they sprinkled him with sweet-smelling essences, and with a fragrant wash renewed his complexion, and gave him a second youth.

They next arrayed themselves in costly robes of divers colours, and like Abudah, added by that fragrant wash a new bloom to their elegant complexions. From the wardrobe a door opened to a spacious saloon: here Abudah was invited to a sopha, and immediately each fair beauty was laden with dishes; every luxury, every rarity was there. Abudah and his fair company be-

gan the banquet, while Genii inviſible adminiſtered to them rich ſparkling wines, high ſauces, congealed liquors; fruits of every kind, the nectarine, the Perſian apple, the lordly pine, the luſcious grape, the cooling pomegranate, the juicy pear, were heaped before them, till Nature was not only ſatisfied, but tired with profuſion. Then followed the full and racy wines, forbidden indeed by Mahoment; but not fobidden in the groves of Shadaſki; the ſweat-meats and preſerves, and beſides theſe, every luxury which could ſtimulate and rouſe the jaded appetite.

During this repaſt, the beautiful companions of Abudah began to challenge each other with lively ſongs and mirthful jokes; while the rapturous merchant, with ſparkling eyes, the quick effects of wine and ſong, beheld each with equal flame, and knew not, in ſuch exquiſite variety, where to fix his choice. The banquet bringing on ſatiety, after waſhing they aroſe, and this lovely train led Abudah (the evening drawing on) into the gardens of the palace.

After walking by ſeveral cooling fountains and ſweat-ſmelling groves, they came to a magnificent terrace, crouded with gay youths and beauties, in the moſt fantaſtical maſquerades. All nations might be ſeen upon this variegated terrace, and the beauties of every clime; all converſation was here indulged, though the pleaſures of life was the univerſal topic. Cooling liquors, fruits, cakes, creams, and wines, were ſpread on the flowery banks on each ſide the terrace, and in arbours of oranges and myrtles, or ſweet jaſmines, where any company, as they pleaſed, retired; behind the trees and ſhrubs were placed large bands of muſic, ſometimes inſpiring, and ſometimes melting the hearts of their auditors.

The ſun was ſetting, juſt as Abudah had gained the centre of this extenſive terrace (for his companions had left him to join what company he pleaſed). Here he perceived on a large green, planted round with lofty palms, under which grew every kind of ſhrub, a moſt

extenſive

extenſive building, of an oblong form, and ſupported by ſeven hundred magnificent pillars, where the crowd from the terrace were retiring. Abudah entered with the reſt, and advanced into the room, which was lighted up with numberleſs luſtres, and furniſhed all round with ſilken canopies, each having under it ſophas of the richeſt velvet. Here the gay aſſembly, as ſoon as the muſic from the gallery ſtruck up, began the dance, nor could the pleaſed merchant refrain from the enlivening motion. Thus paſſed the fleeting hours, till exerciſe renewed their appetites for the banquet.

On a ſudden, while each fair one, and her enamoured partner, were reſting on the ſophas, which ſurrounded the room, a noble banquet was ſpread, to which Abudah was about to riſe, when his partner pulling him by his garment, bid him wait till the queen of pleaſures honoured that bright aſſembly with her preſence. Ere long the ſofteſt muſic began to ſound, an hundred choriſters in maſquerade habits entered the aſſembly, ſinging the pleaſures of women, company, and wine. Theſe were followed by forty young maidens, ſcattering roſes and violets around; after which came forward, under a canopy ſupported by twelve beautiful boys, the queen of pleaſures; at her approach the company aroſe, and with the utmoſt adoration proſtrated themſelves before her.

When the queen was ſeated on a throne at the upper end of the room, and the banquet was about to begin, ſhe ordered her maidens to find out the ſtranger who came yeſterday to viſit her dominions. Immediately Abudah was brought before her, who proſtrating himſelf at her feet, ſhe, with a ſmile, gave him her hand, and commanded him to riſe.

'O, happy Abudah," ſaid the queen of pleaſures, whom the fates ordained to bring into theſe delightful regions the cheſt of the valley of Bocchim! The ſuperior Genii envying the happineſs which we unreſtrained Genii enjoyed, contrived to divide the keys and the cheſt, which, as tradition declares, contains

the taliſman of Oromanes; and thou, O Abudah, art the man deſtined to unite them. Worthy Abudah, for ſuch ſervice, of the love of thy ſlaves. Come, then, thou prince of my affections, and ſhare with me the pleaſures of theſe happy groves.'

She then commanded the company to pay Abudah the honours they uſed to pay her; and, with a preſſing tenderneſs, obliged him to ſhare with her the throne of pleaſure. Abudah now conceived himſelf the happieſt of mankind; the alluring charms of the queen of pleaſures, whoſe beauties were almoſt too exquiſite to behold, cauſed his veins to boil in mad delight; but when, with all the fondneſs of a doating miſtreſs, ſhe ſeized him by the hand, and with eyes, brim full of love, ſhe ſeemed to gaze with tranſports upon him, his paſſion knew no bounds, he commanded the entertainment to ceaſe, and with tumultuous haſte, led the yielding queen to the remoteſt canopy. And now the company retiring, each under their canopies, the room was all huſhed and ſilence. Thus paſſed away the night in the groves of Shadaſki: the morning brought reflection and ſatiety; and Abudah, with ſome impatience, beſought the queen of pleaſures to ſurrender him the keys of the iron cheſt.

'My ever-loved Abudah,' replied the queen, 'behold the cheſt in the centre of my temple, and here are the keys for my adventurous hero; go, happy Abudah, and purchaſe a perpetuity in theſe never-fading arms, by the poſſeſſion of the taliſman of the pleaſure-giving Oromanes.'

'Abudah, having received the keys, jumped forward from the pavilion to the middle of the temple; and, like a man juſt entering on a new purſuit, with great impatience began to open the fifty locks. The locks, being only touched by the keys, flew from their ſtaples, and the merchant, in a few minutes, had conquered forty-nine of the obſtacles of his happineſs: as he was opening the laſt—'O queen,' ſaid he, 'come forward,

and

Vide Vol I. Page 53.

Abidah astonished at the alarming fate of the fair queen in the temple of Pleasure.

Engraved for C. Cooke March 17. 1796.

TALES OF THE GENII.

Painted by T. Kirk. Engraved by C. Warren.

and ſee me finiſh this deſirable adventure!' The laſt lock tumbled off juſt as the queen arrived at the cheſt, and Abudah beſought her to ſhare with him the pleaſures of exploring the treaſures of the cheſt. But no ſooner did the merchant ſtoop to open the lid of the iron cheſt, than a ſudden darkneſs enſued, and in a moment the loud thunder cracked around him, and ſtreams of crooked lightnings, with horrid blaze, encircled the aſtoniſhed Abudah.

The ſhrieks and cries of the once-gay ſet, who were indulging under the canopies, next ſtruck his ears; ſome, already blaſted by the lightning, withered away; others, the ruins of the temple falling in huge fragments, half buried in the earth; the reſt in madneſs running to and fro in deſpair, tore each other to pieces. The red angry lightning ſtill continuing, Abudah, in the utmoſt anguiſh, looked toward the queen; when, O fearful ſight! he ſaw her ſoft form parching and contracting by the flames, and her whole body diminiſhing, till by degrees, inſtead of eyes brimful of love, he beheld the little old hag, with fury flaſhing from her looks.

'Wretch, as well as fool," ſaid ſhe, with a voice that pierced his inmoſt ſenſe, 'how dareſt thou to preſume to ſeek the taliſman of Oromanes amidſt the vanities and intemperance of this filthy grove! But I leave you to enjoy the ſituation you are ſo fond of, be this dungeon of luſt your priſon, here wander, and contemplate the pleaſures you have choſen.'

Thus ſaying, ſhe ſtruck Abudah with her crutch, and vaniſhed from his ſight; the touch of her noxious crutch filled him with aching pains, and the dead bodies and the groans of thoſe dying around him, inſpired the wretched merchant with the utmoſt horror and deſpair. He wandered for a long time in what he now believed an endleſs cavern, without light; and to add to his wretchedneſs, every ſtep he took, he trod on ſome venomous creature. The ſerpents hiſſed at him

as he paſſed, the toads ſpit malignant fire, and the aſps twining round his legs, ſpewed their venom on him, and marked Abudah with a thouſand blotches. Thus continued he wandering to and fro, with great caution, about the diſmal cavern, not more tormented with the groans of others, than his own diſmal and heart-aching thoughts, which made him weep and tremble every ſtep he took. After many weary ſearches for an end, or place to eſcape, he felt ſomewhat larger than common ſeize him by the leg, upon which the poor wretch ſuppoſed he was in the gripe of an enormous ſerpent, and began ſhrieking with fear and terror, when a voice, like that of deſpair, ſpoke as follows—

'What wretch art thou, who yet remaineſt alive, in this cavern of deſolation and death?'

Abudah, though ſtill in terror, was yet ſomewhat comforted, to find ſome companion in his miſeries, and thus anſwered him—

'I am, indeed, a wretch miſled in my ſearches after the taliſman of Oromanes!'

'What,' anſwered the voice, 'waſt thou fool enough to ſuppoſe, that vicious pleaſure was the road to that noble jewel? It were then,' continued the voice, "an eaſy purchaſe; but rough is the path, and high the mount, on which that treaſure is preſerved.'

'Alas!' anſwered Abudah, 'it matters not to me, where or how this taliſman is diſpoſed, who am thus for ever incloſed in theſe walls of wretchedneſs.'

'We may riſe, but cannot ſink lower,' anſwered the voice, 'when we are at the bottom, and perhaps the moſt barren ground will yield the richeſt mine; be thou but reſolved to tread the crooked and laborious path, and I will inſtruct thee, for within theſe caverns begins the winding aſcent.'

'O friend, or Genii, or whatſoever elſe thou art, returned the merchant, 'place me but in the track, and no danger ſhall deter me: for what has he to fear who is beyond hope?'

Take

'Take, then,' anſwered the voice, 'thy way as the cavern deſcends, and fear not to ſtoop in order to riſe, for in the loweſt part of this cavern is ſituated the opening you muſt aſcend.'

As the voice ended, Abudah found his feet at liberty, and began to feel out for the cavern's deſcent. The lower he went, the more filth and ſtench he found; to which, ſubmitting with patience, he, by a long paſſage, ſometimes crawling under rugged arches, ſometimes wading in mud and dirt, and in total darkneſs, attained the end of the cavern, where he ſtumbled on ſome narrow ſteps, but could ſee no light, and was nearly ſuffocated with the noiſome vapours. The winding aſcent was ſo intricate, and clogged with dirt and rubbiſh, that the merchant worked like a mole in the dark; but by his induſtry he gained ground conſiderably: yet, what moſtly tormented him, was, that as often as he endeavoured to mount, the ſteps would ſlip from under him, and he would come tumbling down with a weight of dirt upon him, and then had all his work to do over again. Nothing but his intolerable ſituation and loſt condition could have ſupported the merchant in this odious undertaking; but meanneſs and wretchedneſs know no evils greater than themſelves.

After various labours, Abudah arrived at a little kind of reſting-place, from whence the ſteps began to enlarge, and by degrees he perceived from above a glimmering light; to which aſcending, the nearer he drew to it, the plainer he could hear a confuſed ſound of voices echoing from the top, which increaſed as he roſe, till he could plainly diſtinguiſh it muſt proceed from ſome great concourſe of people without. When he had reached the uppermoſt ſtep, over which an hole opened ſufficient for a man to crawl through, the clamours without were ſo terrifying, that he feared to proceed: at laſt, conſidering that death muſt be the conſequence of remaining in the cavern, he boldly ventured forth.

The Merchant Abudah's Third Adventure, in the Kingdom of Taſgi.

NO ſooner did the merchant Abudah appear through the opening of the cavern, than ten thouſand voices cried out all at once—'Long live our ſultan, whom the mountains of Taſgi have brought forth!' And Abudah looking around, ſaw an infinite concourſe of people round the mountain, and beyond them a moſt plentiful country, with cities and towns ſcattered among the vallies which opened to his view.

A number of eunuchs and vizirs ſtepped forward to diſengage Abudah from the mouth of the cavern, who was ſo ſpent with his infirmities, ſores, and fatigue, that he was obliged to be ſupported. Immediately a princely robe was thrown over him, and a coſtly turban put upon his head; the concourſe ſtill crying out, with extacy and rapture—'Long live our ſultan, whom the mountains of Taſgi have brought forth!'

Silence being commanded, the grand vizir, with a long train, came toward Abudah; and, with all the people, proſtrating himſelf before the merchant, thus addreſſed himſelf to Abudah—

'Behold, O thou, before whoſe preſence even the ſun is darkneſs! behold, O wonder of mankind, moſt ſacred progeny of Taſgi! thou miracle of beauty! thou mirror of perfection! thou moſt glorious ſultan of earthly princes! thou diamond of nature! thou guardian of the world? behold thy proſtrate ſlaves; whoſe wiſh is only to lay down as thy foot-ſtools, and to be trodden under thy feet as the duſt of the plain! Thine, O ſultan, is all earthly happineſs! thine, every perfection of body and mind! thine, all power from the mountains of thy parent Taſgi, to the parching deſarts of Schezrallah, which forbid the approach of the ſtranger to the kingdoms of our invincible ſultan. Rule, therefore, thy ſlaves, according unto thy pleaſure, and know but one will in the plains and cities, which by thy permiſſion and bounty thy ſlaves inhabit.

As

As the grand vizir, ſtill proſtrate with the people, uttered theſe words, they all with one voice repeated—‘ O ſultan, whom the mountains of Taſgi have brought forth, rule thy ſlaves according to thy pleaſure !’

Abudah, filled with conceit, and bloated with pride, had almoſt forgot his pains and infirmities, in this flattering applauſe ; he ſet his foot on the neck of the vizir with the utmoſt haughtineſs, and commanded him to conduct him to the ſeraglios of his anceſtors. A number of ſlaves and eunuchs brought a magnificent throne of ivory, with a canopy of golden embroidery thrown over it, into which Abudah aſcended, and was borne on the ſhoulders of the grandees and vizirs of his new acquired kingdom. The retinue winding round the hill, brought Abudah in ſight of an extenſive encampment, which, after the eaſtern manner, was of different colours ; one diviſion yellow, one blue, another white, ſome red, ſome green, and all adorned with ſilver or gold. In the centre of this ſplendid armament ſtood the royal tent, which ſhone with the luſtre of the gold and lively blue velvet, of which it was compoſed, and looked rather like a palace than a tent.

Here Abudah was ſeated on his throne, and the nobles having done obeiſance, Abudah commanded all but the grand vizir to depart. The reſt being gone, the grand vizir again proſtrating himſelf before Adudah, cried out, ‘ May my lord, the ſultan of Taſgi, ever rule over Harran his ſlave.’

‘ Harran,’ anſwered Abudah, ‘ ariſe and declare to me the cauſe of this encampment, and why the armies of Taſgi are thus ſcattered on the plains.’

“ Our renowned Sultan Rammaſin,’ replied the vizir Harran, ‘ made it his cuſtom to take the field in ſummer, to terrify his foes ; but in the midſt of this campaign, it pleaſed the powers, who preſide over the mountains of Taſgi, to call him from us, and bleſs us with the preſence of my lord, before whom I ſtand.

For

For the time that the deſcendants of Mahomet involvēd our kingdom in perpetual bloodſhed, we have been warned by the oracles of Taſgi to expect a king from the womb of the mountain, that no diviſion of families, or contention among brethren, might diſturb the peace of theſe happy kingdoms.'

'And who,' ſaid Abudah, 'are the neighbours of my kingdom beyond theſe mountains?'

'They are,' replied the vizir, 'O Sultan, an harmleſs inoffenſive race, which was the cauſe that the Sultan Rammaſin would not make war upon them, although their territories extend to the ſea-coaſt, and would be a noble addition to the kingdom of the Sultan of Taſgi.

'Rammaſin, then,' anſwered Abudah, 'wanted a nobleneſs of ſoul, to ſit down contented with leſs than he might have enjoyed: but Abudah, your preſent ſultan, will give their lands to the ſlaves of Taſgi, and extend his dominions even over the waves and the tempeſt.'

'My royal maſter will thereby,' anſwered the vizir, 'gain the hearts of his ſoldiers, who have long pined in the inglorious lethargies of peace.'

'Go, bid the trumpets ſound then,' ſaid Abudah, 'and let it be proclaimed in the camp, that your Sultan Abudah will revenge the injuries which the inhabitants of Taſgi have received from their perfidious neighbours. Go, Harran, and denounce war againſt the——'

'Shakarahs,' ſaid Harran, bowing, 'who have inſulted the mountains of Taſgi.'

Abudah was going on, but his pains and weakneſs obliged him to order them to prepare an inner tent for his reception,

While the eunuchs and ſlaves were attending their new ſultan, his vizir Harran cauſed the royal mandate to be proclaimed within the encampment, and commanded the leaders of the army to be aſſembled together to deliver to them the orders of the Sultan Abudah.

The

The whole kingdom of Taſgi, was rejoiced at the news of their ſultan's expedition againſt the helpleſs and innocent Shakarahs; ſo little do ſubjects weigh the merits of war! and the old and decrepit parents ſtirred up their children to engage in a ſervice, where cruelty and deſtruction were honoured with the titles of virtue and the love of their country. Ere the ſun began to ſmile upon the harveſts of the Shakarahs, the tents of Abudah were moving to deſtroy them; the loud cymbals were clanging in the air, and the braſen trumpets, with their ſhrill notes of livelineſs, ſeemed to inſpire the armies of Taſgi with a thirſt of glory, and not of blood. The order and diſcipline of the troops, the regularity of their march, and the ſprightlineſs of their looks, utterly diſguiſed the rapacious purpoſes of the royal plunderer; who, though but juſt maſter of one kingdom, was ſo eager to get poſſeſſion of a ſecond, that he deſtroyed many of his men in forcing a march over the mountains which nature had placed as the boundaries of their nation.

The Shakarahs having notice of their motions, ſent an embaſſy to meet the Sultan of Taſgi, beſeeching to know the cauſe of his coming; making the humbleſt profeſſions of peace: and offering, if any thing had offended him, to make the fulleſt ſatisfaction they were capable of; and imploring him, that he would not make war upon a nation who were ever the friends of the Taſgites, and to whom that kingdom had never declared any hoſtile intention.

To theſe humble remonſtrances Abudah replied, that he was not to be taught and directed by ſuch baſe ſlaves as the Shakarahs; and that whatever intention he might have had originally in entering their kingdom, he now declared he came to puniſh the inſolence of that people, who dared ſend ſuch dictating embaſſies to the Sultan of Taſgi. He then commanded the ambaſſadors to be driven from the encampment, and ordered his army to begin their hoſtilities on the preſumptuous Shakarahs.

The

The leaders of the armies of Taſgi being ignorant and imperious, every kind of tyranny and cruelty was practiſed, till the wretched Shakarahs being made priſoners, and their wives and families raviſhed or murdered, the Sultan Abudah returned to the kingdom of Taſgi, with the ſpoils of the conquered country, amidſt the acclamations of the army and it's leaders; who were ſo laviſh of their praiſes and adulations, that Abudah eſteemed himſelf at leaſt equal to the prophet of Mecca.

After Abudah arrived at the metropolis of Taſgi, his vizirs came to enquire of him, where he would beſtow the miſerable Shakarahs, moſt of whom they had led home in chains. Abudah was for ſome time doubtful of their fate, and was at laſt going to order a general execution, when he recollected the iron cheſt which was buried in the mountains of Taſgi.

'Let the Shakarahs,' ſaid the Sultan Abudah, 'be condemned to work in the mountains of Taſgi, till they find an iron cheſt with fifty locks.'

At theſe words the grand vizir Harran bowed before the ſultan, and ſaid—'Will my lord dare to ſend the Shakarahs into the womb of Taſgi, which his own ſubjects are forbidden to approach!'

'Take the rebel Harran,' ſaid Abudah, in indignation, 'and let his head be ſevered from his body, and his tongue let the dogs devour.'

The other viziers gladly ſaw this execution performed on Harran, and returned to the ſultan, and ſaid—'Far be it that a monarch of the eaſt ſhould be governed by his ſlaves. Be the will of the Sultan Abudah for ever obeyed, as it is in the deſtruction of the traitor Harran, as it is in the labours of the Shakarahs in the mountains of Taſgi.'

Abudah hourly ſent his vizirs to inſpect the miners in the mountains, who returned with accounts of the death of thouſands, over whom the mountain crumbled, and ſmothered them in its caverns.

The

The Taſgites, jealous of their mountain, which they ſuppoſed was ſomewhat divine, began to murmur at the impiety of their ſultan; which, when Abudah knew, he commanded the leaders of his army to chaſtiſe them, and to put every tenth man throughout his kingdom to the ſword. At length the fainting Shakarahs dug out the cheſt of iron, and brought it to Abudah, who commanded every engine of force to be applied to it to break it open, but in vain; the cheſt reſiſted all their endeavours, and would not yield to the utmoſt force the art of man could bring againſt it.

Abudah then publiſhed a reward to any that ſhould make the keys to fit the locks. This ſeveral undertook, and ſucceeded; but as ſoon as one lock was opened, it ſhut while the artificer was employed about the ſecond. Abudah, puffed up with pride, was enraged at this diſappointment, and commanded fifty men to take the fifty keys, and all attempt it at once; which they did, and were all immediately ſtruck dead; he then commanded a ſecond fifty, but none but his army were near him, for the reſt were fled from the tyrant's preſence. Abudah now ordered fifty ſoldiers to approach; when the leaders of the army, moved by his cruelties, and ſeeing he was about to ſacrifice his army as well as his ſubjects, uniting together, came toward him in a body; which Abudah perceiving, and expecting no mercy, leaped on the cheſt, and truſted himſelf to its ſaving power. Immediately the cheſt moved aloft in the air, and Abudah being ſtupified and giddy, fell into a deep ſleep, and was wafted from the army and kingdom of Taſgi.

The Merchant Abudah's Fourth Adventure, among the Sages of Nema.

ABUDAH found himſelf on the iron cheſt beneath a rock which hung over him and was covered with a pleaſant ſhade of palms; at a little diſtance a gentle rill ran bubbling over the ſtones, and took its courſe

along a narrow valley, which on each ſide was bounded by rocks and verdant hills. Here, as he eyed the rural ſcene, and reflected on his eſcape from Taſgi, he obſerved a venerable ſage gently moving forward along the valley, and, to appearance, directing his ſteps towards the rock under which he was ſitting. Abudah's conſcience was ſo alarmed at the ſight of a human form, which during his tyrannical reign he had ſo often defaced, that he ſtrove to hide himſelf even from the approach of a weak old man; but the ſage ſtill advancing with eaſe and compoſure, Abudah, after ſome heſitation, ſuffered him to join him.

The ſage, with great obſequiouſneſs, bowed before Abudah, (who had ſtill the royal turban upon his head, and the enſigns of the regal power about his ſhoulders) and ſaid—'O prince, who deigneſt to viſit theſe retreats of learning and philoſophy; whether thou art he whoſe knowledge was univerſal, the glory of the eaſt, the ſageſt of ſages, the indefatigable Solomon; or whether thou art here arrived from any neighbouring realm in queſt of ſcience, and art willing to honour our ſchool with thy auguſt preſence; permit one of the loweſt of the ſons of knowledge to conduct you to the temple and ſeat of learning, which the great Solomon here founded in the deſart, for the inveſtigation of truth and the diſcoveries of nature. This vale, which is our only retreat from the ſultry ſun, or the wide extended deſart, winds round to the entrance of our ſeminary, where every ſcience is taught, and all the fountains of knowledge are diſcloſed.'

As he ſpoke theſe words, the ſage led the way; and Abudah ſomewhat recovered from his hurry and confuſion, ſaid within himſelf—'O prophet, how blindly have I wandered! yet here ſurely, among theſe ſprings of knowledge and learning, is the taliſman of Oromanes to be diſcovered!'

Abudah arriving with the ſages at the end of the valley, beheld the manſions of philoſophy. A grand portico firſt preſented itſelf to his view, gilt after the model

model of the Grecian architecture; to this, with the ſage, he aſcended by a grand flight of ſteps, and entering the doors of the inner portico, found himſelf in a ſpacious hall. 'Here,' ſaid the ſage, 'muſt even kings remain, till the director of this ſeat of learning is acquainted with the arrival of a ſtranger, and his motives for ſeeking entrance into the ſacred college of ſcience.'

'Give, then, this meſſage,' anſwered Abudah, 'to your director: that the Sultan of Taſgi,' (for Abudah's penitence had not entirely humbled his pride) 'ſtudious of knowledge, ſeeks, in this philoſophic ſeat, to find the taliſman of the perfect Oromanes.' The ſage, after having made obeiſance to the ſuppoſed ſultan, went in queſt of the director, and left Abudah in the hall, where were many other candidates for admiſſion into the college of philoſophy, and each had his particular ſage or introducer.

Abudah's inſtructor ſhortly returned. 'Our director,' ſaid he, 'rejoices to find ſo great a monarch ſtudious of truth, and bids me declare (as is cuſtomary) that the taliſman of Oromanes is the ultimate end of all our reſearches, and therefore invites the Sultan of Taſgi to ſeek it, in whatever ſcience he thinks moſt likely to contain it. But, added the ſage, 'happily for the Sultan of Taſgi, he has met with Abraharad, who can unfold to him the ſecrets of nature, and teach him in what receſſes the taliſman of Oromanes in enclоſed.'

'And are you then,' anſwered Abudah, 'the renowned Abraharad, whom my ſubjects of Taſgi have often deſcribed to me as the man who knew the properties of all herbs and roots, and the minerals of all the earth?'

'Theſe, O prince,' replied Abraharad, 'are the plaineſt precepts of nature; but I will unfold to thee ſuch of her ſecrets, as none, ſince the magnificent Solomon, have been allowed to view: for what was Oromanes, the founder of this taliſman, but the ma-

gician of fire, the great alchymiſt of the firſt and moſt powerful element! However, I will not waſte your time in words, when I can work wonders to convince you. — Deſcend then, O prince, with me, into the area of this inner building, in which every ſcience has its ſeparate offices and apartments, and I will bring you to the knowledge of the inmoſt ſecrets of nature and art.'

Abudah, rejoicing in his new acquaintance, followed Abraharad into an extenſive court, ſurrounded by porticos, in each of which he beheld ſeveral ſages teaching their reſpective diſciples.

Abraharad led Abudah to the portico of his own ſcience, where many were buſied in the various branches of his art. 'Even in this veſtibule,' ſaid Abraharad, 'could I ſurpriſe the Sultan of Taſgi; but I lead him at once to the myſteries of ſcience'. So ſaying, he opened a door that led to an inner apartment; and Abudah entering, the alchymiſt cloſed the door of his laboratory. While Abudah's attention was diverted by the variety of inſtruments and apparatuſſes which he beheld in this mimic ſhop of nature, the alchymiſt began to order his materials, and ſet them in furnaces: compounding ſalts, and earths, and ſpirits, and varying his experiments according as he ſaw occaſion.

'Patience and perſeverance, O Sultan,' ſaid Abraharad, 'are the tools of an alchymiſt; without theſe he could not work, as hidden cauſes ſo often vary and perplex his operations. The ſecret which I am now preparing, is what gave the great Demogorgon power to diſſolve all nature: but as it is a tedious proceſs, and the furnace as yet gives but the third degree of fire, I will ſhew you what great effects lie hidden in the meaneſt cauſes, that you may conquer the prejudices which cuſtom may have rooted in your mind againſt any particular modifications of matter; for the whole earth that you view, is one confuſion of materials, out of which, by ſeparation, conjunction, aſſimilation,

unity,

unity, or disjunction, may every appearance of nature, and many which she had never discovered, be formed. You see the seed drawing to itself atoms, capable of forming wood, and various fruits: from this seemingly tasteless earth arises first the harsh, and then the sour; and, lastly, the luscious grape, concocted, meliorated, and perfected, in these different stages, by the subtile alchymy of the sun. You see in others, the bitter, the salt, the tart, and the sweet, all drawn from the same earthly bed or well: so likewise, O Sultan, is the generation of all things; the semen is a kind of standard which marshals each under its particular banner. Now as these are all, by affections and sympathies of size or quality, naturally led by these causes to conjunction and unity, so also have they all aversions, that is to say, particles discordant which are capable of separating them, whereby their cohesion, unity, and substance, is destroyed, and they themselves are rendered discontinuous and resolvable into their first principles or rude atoms: thus, what we call corruption, is really no more than a new modification of matter, which, according as it is agreeable to our senses and perceptions, we call by names, conveying agreeable or disagreeable ideas; thus the ferment of the grape, we call a making, or creation of wine; and the ferment of vegetables, which resolve themselves to a kind of muck or manure, we call putrefaction, though they are begun by one and the same process in nature; so again, the change of an egg into one living animal or bird, we call breeding; but the change of another, by staleness, into a thousand maggots, we call corruption. But yet, whatever may be our notions and ideas, they are never lost or destroyed materially, though they are formally; all returns to the common bed of nature, and there lies dormant, till called forth by sufficient causes into different forms.

Hence it is, O sultan, that the alchymist, taking this universal bed as the ground-work of his science, and acting, as nature does, by the force of the nobler

and more vivifying elements, teaches mankind the powers of ſeparation and compoſition; and hence he is able to proceed or move backward in his work, and can either ſtop, reduce, or drive forward, the matter which he guides. Thus, O Sultan, you perceive thoſe two bottles of tranſparent liquors: you ſee, by mixing them, they inſtantly change and become red: ſo the ſmall plant which you ſet in water, though fed by that element only, produces green leaves. Now theſe waters may again be rendered tranſparent by other mixtures, may be diſunited, and reduced to their former ſtate; or by other additions, you ſee, I render them blue, or black, or green, or yellow; yet all theſe beautiful colours and phenomena are cauſed by a few common and natural cauſes.'

Abraharad then ordered the laboratory to be darkened, and immediately the ſultan beheld, among vivid flaſhes, this writing in fire upon the walls—'The Sultan of Taſgi will be ſatisfied.' At this ſight Abudah was tranſported; whereupon Abraharad ſaid—'O ſultan, let not appearances either ſlacken, or too raſhly inſpire your reſearches: this luminous appearance is natural, drawn from the moſt refuſe of materials, and may ſerve to convince you, that wonders lie hidden in the moſt diſagreeable formations of matter. But I ſee the colours ariſing in the furnace, all that is bright to the eye! What flaſhes of red, blue, green, yellow, purple, white, ariſe from my work! brighter, O ſultan, than the rubies or the emeralds of thine empire!'

Abudah looked at the furnace, and ſaw the moſt glorious colours ariſing from the crucibles of Abaraharad.

'Theſe,' continued the ſage, 'are ſigns that my univerſal menſtruum is near perfection; and now all nature will be open before me.'

'What,' anſwered Abudah, 'is the mixture you are making in the furnace an univerſal diſſolvent?'

'Yes,' ſaid Abraharad, 'it is.'

'Then,'

'Then,' replied the merchant Abudah, 'the taliſman of Oromanes will ſoon be my own.'

'It may poſſibly,' reſumed the ſage, 'require ſome time to ſeek out where it is depoſited.'

'That,' ſaid Abudah, 'I know; for it is incloſed in the iron cheſt which you ſaw me ſitting upon under the rock, which has hitherto reſiſted every application of force or art.'

'Haſt thou then, O royal ſultan,' cried Abraharad,' 'the cheſt of adamant with fifty locks, ſaid to contain that precious jewel, that philoſophic taliſman, which can give life, immortality, riches, honour, and happineſs, to the poſſeſſor? But ſee, my work is finiſhed; the bluiſh vapour riſes, and my menſtruum, the key of nature, is completed. Let us then haſten with it to this cheſt, and releaſe the treaſures of my royal ſultan.'

'Rather,' replied Abudah, 'will I go and bring it here, which, by its virtues I am able to perform, and Abraharad ſhall exerciſe his authority over this ſtubborn matter, and reduce it to its former atoms.' Abudah then leaving the ſage, returned to his cheſt, and ſeating himſelf thereon, was, at a wiſh, conveyed with his treaſure into the laboratory.

The ſage Abraharad having viewed the cheſt with rapture, took out his crucible, full of the univerſal menſtruum.

'Alas!' ſaid Abudah, 'O ſage, be not deceived. Can that which diſſolves every thing be confined by a crucible?'

The ſage grew pale at the merchant's reproof; and with the utmoſt vexation, threw his menſtruum on the ground, where the harmleſs liquor continued, without altering itſelf, or the earth that ſupported it.

'Alas,' ſaid Abudah, 'where now is alchymy!'

'I have a cold fuſion,' anſwered Abraharad,' 'though an hot one is denied me; for I will ſend the lightning, which melts the ſword, and leaves the

ſcabbard

ſcabbard unhurt, through that ſtubborn piece of mechanism.'

A new apparatus being now fixed, the ſparks and flaſhes began to iſſue through the ſides of the adamant; and Abraharad, exulting and impatient to haſten the effect of his mimic lightning, ſtepped nearer to the cheſt, when the flaſh altering its courſe, drove violently through the temples of the ſage Abraharad, and reduced him to aſhes. At this dreadful cataſtrophe, Abudah, whoſe hopes were raiſed to the higheſt pitch, ran out of the laboratory with frantic wildneſs, and filled the area with his groans and complaints. Here, as he wandered about, tormented by paſſion and diſappointment, a ſage, with a ſteady and compoſed mien, advanced from one of the porticos toward him, and, with great ſeeming unconcern, ſaid—

'O wretch! why will you neglect the poſſeſſion of the taliſman of Oromanes, which it is in your power to enjoy!'

'Canſt thou aſſure me of that?' anſwered Abudah, in tranſports.

'I can aſſure you,' replied the ſage, 'that you are at preſent incapable of making uſe of it.'

'And therefore it is, I ſuppoſe,' ſaid Abudah, 'that I am thus for ever deceived, when I think it within my graſp.'

'It is even ſo,' anſwered the ſage. 'Then teach me, O friendly ſage,' continued the merchant, 'how I may come to the true enjoyment of this valuable treaſure?

'Muſt not happineſs,' ſaid the ſage, 'be ſeated in the mind?'

'It muſt, it muſt, replied Abudah, 'and I have neglected my mind, to ſearch for it among bodily enjoyments. O what a new ſcene have you, O greateſt of ſages, opened to my view! But proceed, O heavenly inſtructor, and perfect the cure you have begun.'

'Cool

'Cool and moderate your grief this night,' anſwered the ſage Gherar, 'and to-morrow, if I find you diſpaſſionate, I will unmaſk your mind, which at preſent is beſet by worldly objects.' Thus ſaying, the ſage Gherar introduced Abudah among his ſcholars, and provided him apartments in his portico.

Early the next morning, the ſage Gherar attended Abudah, and led him forth towards the valley that fronted the building dedicated to ſcience and inſtruction.

'How delightful,' ſaid Gherar, 'are the ſweet dews that are again riſing at the call of the morning ſun! The groves ſeem, like man, refreſhed by the ſilence of the night; the graſs is capable, by this relief from nature, to ſtand againſt the fiery beams of the noon.'

'It is, indeed,' anſwered Abudah, 'a glorious morning, and looks more like a new creation, than a ſcene which has already laſted ſuch numberleſs ages. O how happily might man ſpend his days in ſuch ſweet retirements! no cares to moleſt him; no ſtorms to beat upon him; no human deſolations to ſuffer from!'

'Such,' anſwered Gherar, 'are the dreams of folly, and the conceits of infirmity; conſcious of your weakneſs, I led you to this ſcene, in order to convince you, how incapable you are of happineſs: if the brightneſs of the ſun, and the vapours of the morning, can ſo affect you with pleaſure, the want of them will be painful unto you. In theſe gratifications the ſoul is totally paſſive, and muſt be fed by the ſenſes: thus ſhe is taught to rejoice at the wanton touches of a finger; at the tickling of a luxurious palate; at the odours of a fading flower; at the ſounding undulations of the circumambient air; or at the accidental objects that play upon the eyes of a trifling circumſcribed animal.

'But

'But the purity and immortality of the ſoul teaches the philoſopher to govern the curruptions of the fleſh, and not to ſuffer the body to be the maſter of the mind; the momentary pleaſures or evils of life are alike indifferent to him, who, conſcious of his perfections, and complete in his own virtues and immortality, can ſmile amidſt the horrors of diſſolving nature, and preſerve a firmneſs and indifference, when even the whole earth is crumbling to its original chaos; and if theſe things affect not his ſelf-fortified breaſt, how little will he regard the common accidents and vexations of life! If he drops a limb, his immortal part is nevertheleſs unimpaired; if he ſuffers hunger, ſtill his mind is fed with never failing pleaſures; if power throws its arbitrary chains around him, his ſoul is ſtill free, and can mock the tyrant's rage, and defy his malice. In ſhort, O Abudah, the true philoſopher is capable of every pleaſure, and releaſed from every ill; the beauty of virtue has eternal charms for his contemplation and poſſeſſion; the changes of mortality have nothing that can move, tranſport, or diſquiet him; he neither hopes nor fears; he neither admires nor dreads; and always wears within his breaſt a contentment more invariable, and unſhaken, than all the treaſures upon earth, becauſe nothing earthly can diſquiet him.'

As the ſage Gherar ſpoke theſe words with an heart-felt pride, Abudah, tranſported at his doctrines, was about to anſwer, when a fierce tyger burſting from the thicket, with his eyes flaſhing dreadful fires, and a mouth begrimed with human gore, ſprung violently towards the ſage and his pupil. Abudah, who had not ſo entirely forgot his worldly wiſdom, as to ſtand perfectly undaunted, leaped into the brook that divided the vale, and ſwam acroſs, as knowing the tyger would not follow him through the water. Having reached the oppoſite bank, he looked towards the ſage Gherar, whom he ſaw running with the utmoſt precipitation before the voracious tyger; but his

flight

flight was in vain, the monſter overtook him, and leaping upon the ſage, tore him limb from limb, while Gherar filled the woods and the vallies with his piteous cries and lamentations. 'Alas!' ſighed the merchant Abudah, as he beheld the wretched end of Gherar, how vain is it for weakneſs to boaſt of ſtrength; or for man, who is infirm, to deny the reality of what he muſt hourly feel! to boaſt of a power over nature is, I ſee, the end of philoſophy, which ſhould only with wonder contemplate what it cannot ſcan; much leſs ought the reptile man to vaunt itſelf ſuperior to the bleſſings or ſcourges of Him, who is the ruler of the univerſe.'

With theſe reflections Abudah aroſe, and being fearful to venture on the other ſide of the brook, he advanced up a lawn, which winding between two mountains, brought the merchant into a ſpacious plain; where he beheld innumerable flocks feeding upon its ſurface, and ſhepherds and ſhepherdeſſes tending their innocent charge. 'Here,' ſaid Abudah to himſelf, 'here is neither pomp, nor luxury, nor vanity; here is rural peace, and quietneſs, and tranquillity, which know no ſorrow.'

As thus Abudah muſed within himſelf, he advanced toward the ſhepherds and their flocks; when one paſſing near him, immediately ran with the utmoſt precipitation among the reſt, crying aloud—'Fly, fly! O my wandering and diſtreſſed friends, for the tyrant of Taſgi, not content with driving us out from the land of Shakarah, is come down to bereave us alſo of our flocks and herds.'

Abudah was touched to the ſoul at this ſcene of diſtreſs and confuſion, which his former paſſions had occaſioned, and called to the poor wanderers to ſtay; but they, fearful and lamenting, drove their flocks along the plain, and with dread, looked back, expecting to ſee again the cruel armies of the Taſgites.

One old venerable Bramin alone, unable through age to follow the Shakarahs, whom he had for many

years

years inſtructed, ſat, with a majeſtic compoſure, on a ſquare ſtone which ſtood at the entrance of his cell. As Abudah advanced, he roſe, and made obeiſance, ſaying, 'Know, O ſultan, I riſe not to the tyrant of Taſgi, but I bow before him whom it has pleaſed Alla to ſet over his people. But wherefore ſhouldeſt thou ſeek to do evil, that thou mayeſt reap good? Are then bad actions capable of ſalutary ends, and is evil predominant, that purity may triumph? Alas, O ſultan! not ſuch are the means of obtaining the taliſman of the great and perfect Oromanes: purity and perfection, ſuch as man may attain unto, true virtue and benevolence, and a faithful religion, are the means of poſſeſſing that treaſure. Haſten, therefore, O man, to the tomb of the prophet, and there confeſs the follies and iniquities of thy reſearches; and learn from that fountain of purity and truth, the will of him who ordained you to this hitherto ineffectual toil.'

'Good and pious bramin,' replied Abudah, 'much have I abuſed both the gifts of Providence, and you, and your poor, innocent, and diſtreſſed nation; but direct me in my journey to Medina, for I ſeem hitherto to have trodden on the enchanted ground.'

'The cheſt of adamant will convey you to Medina,' anſwered the bramin.

'I left it,' replied Abudah, 'in the manſions of philoſophy, which may not be found without croſſing the brook, and riſking the fury of the tyger.'

'There is,' anſwered the bramin, 'a path that leads from hence, round the brook, to the back of that manſion, into which a ſmall bridge will carry you over the brook; and may Mahomet proſper your undertaking!'

Abudah then took leave of the ſage, aſſuring him, that the Taſgites knew not of his place of retreat; and that he might reſt with the Shakarahs ſafely there, for no evil was intended them. The Bramin bleſſed Abudah as he parted.

The

The ſultan-merchant haſtened to the ſeminaries of learning, where taking poſſeſſion of the cheſt, he threw himſelf on it, in full aſſurance that he ſhould awake in the temple of Medina. In a ſhort time the merchant Abudah found himſelf in an awful moſque, reclining on the cheſt of adamant: on one ſide ſtood the box which uſed to haunt his chamber with the diminutive hag; and on the other a large ciſtern of water. Preſently, with mildneſs in his aſpect, ſtood the Genius Barhaddan before him. 'At length,' ſaid he, 'Abudah, receive the true keys of the adamantine cheſt.'

At theſe words the merchant Abudah approached the Genius; and having proſtrated himſelf before him, received the long-expected keys.

'Begin,' ſaid Barhaddan, 'O Abudah, and ſearch for thy treaſure.'

Abudah obeyed; and in a moment the locks of the cheſt flew open. Abudah with a conſciouſneſs and dread, lifted up the lid of the cheſt, when inſtantly flew out a thouſand feathers, ſo that they covered the whole pavement of the moſque.

'Now,' continued Barhaddan, 'put in thine hand, and draw forth the contents of the cheſt.' Abudah obeyed, and firſt he took up a beautiful, but bleeding hand, with a curious bracelet of diamonds.

'That hand,' ſaid Barhaddan, 'was ſevered from the body of a fair ſultana, by a ſlave who could not unlock the bracelet. Doſt thou think, Abudah, the wearer was the happier for that ornament?'

As Abudah was going to draw again, out ſtepped a poor wretch, laden with his bags of gold, trembling and looking behind. Next, on a ſudden, a gay youth, with a poniard, ſtabbed the miſer to the heart; upon which ſeveral women, in looſe attire, came and ſhared with him the ſpoil, and began dancing and ſinging. Theſe were followed by a crowd, among whom was a crowned head, who ordered his ſoldiers to fall on them and deſtroy them; then came a ſu-

rior force, and put a bowſtring around the neck of him that was crowned, and another ſtripped the crown from his head. After theſe came ſeveral madmen; ſome with wings on their ſhoulders, ſome with wheels, which they ſtrove always to keep in motion: ſome looking unto the ſkies, ſome drawing circles in the air with ſtraws, ſome jabbering ridiculous notions, that the ſame quantity was both more and leſs than itſelf.

When theſe were paſſed, Barhaddan aſked Abudah—'Doſt thou underſtand theſe things?'

'I underſtand by them,' anſwered the merchant, 'and alſo by my travels, that neither riches, nor gaiety, nor honour, nor power, nor ſcience, nor learning, nor obſcurity, is free from the common accidents of life; and that, therefore, theſe can never lead us to the perfect taliſman of Oromanes.'

'What didſt thou underſtand by the feathers?' ſaid Barhaddan.

'I knew not their meaning,' anſwered Abudah.

'They,' continued the Genius Barhaddan, 'were the thouſand light, airy, inconſiſtent hopes and wiſhes, which lie on the top of every man's heart, which have ſome kind of tendency to the taliſman, and ſo they are the firſt on the top of the cheſt.'

'And now, O merchant Abudah!' ſaid Barhaddan, 'art thou convinced that the taliſman of Oromanes could not be treaſured among ſuch refuſe as theſe? Shut down, therefore the cheſt, and attend with ſilence to the ſcene which will follow.' Abudah obeyed, ſtanding like a mute with his hands before him.

'Now, thou wicked hag,' ſaid Barhaddan, 'thou evil Genius, who loveſt to torment and miſlead mankind, come forth.' At theſe words, the little box fell to pieces, and the hag came trembling out on her crutches before Barhaddan.

'I know,' ſaid the pure Genius, 'thy implacable nature, and that thou delighteſt only in miſchief and evil;

evil; but, that you may have ſome awe for thoſe who regard mankind, ſtand here, and ſee me purge the man whom thou haſt enſlaved with worldly thoughts and deſires.'

Barhaddan then commanded Abudah to waſh himſelf in the ciſtern; which having performed, he ordered him a ſecond time to open the cheſt of adamant. Abudah obeying, looked in, and ſaw only a little book, which Barhaddan bid him read, and he read theſe words aloud—

'Know, O man, that human nature, which is imperfect, cannot attain to perfection; that true happineſs, which is the real taliſman of Oromanes, being immortal, can be enjoyed by immortals alone. That man, being a creature, is ſubject to the commands of his Creator; and therefore a knowledge of his will, and a faithful obedience to it, ſhould be the firſt and laſt purſuit of mortality, till it pleaſe the Eternal Power to remove him from trial to perfection, from earthly miſery to the eternal happineſs of a glorious paradiſe.' As he ended theſe words, Abudah fell proſtrate in the moſque, and adored the Eternal Power above, which the Genius ſeeing, commended him.

Then Barhaddan, turning to the hag—'Go,' ſaid he, 'falſe and wicked Genius, into that cheſt, and there, for fifty years, contemplate the happineſs you are ſo anxious to recommend.' The hag trembled and obeyed: the cheſt cloſed with violence, the locks faſtened themſelves on, and the whole was taken up like a whirlwind, and vaniſhed away.

Abudah then looked round to thank the friendly Genius, but he was gone; and what ſurpriſed him more, he found himſelf on his bed at Bagdat, and his wife and family weeping around him. As he moved, Selima in tranſport ran to him, and aſked him, if the life were in him.

'In me!' ſaid Abudah; 'why, woman, I have been travelling theſe three months: I have ſeen various coun-

tries and kingdoms; I have (but would I had not!) been crowned a ſultan!'

'O,' interrupted Selima, 'my lord raves again. Thy children and ſervants know, O Abudah! that four days thou haſt ſlept upon this ſopha, and we feared you were dead.'

'Was what I have ſeen a dream?' cried the merchant Abudah; then bleſſed be the prophet, who has added unto me knowledge without guilt. But now, my lovely Selima,' ſaid Abudah, 'I am releaſed from thoſe terrors and uneaſineſſes, which have made me a burden to thee and myſelf. Yes, Selima, I have learned to be content, the utmoſt man muſt expect on earth; I have learned to be obedient to Alla, to love and cheriſh my family, and to do good to mankind. At theſe words he again embraced his wife and children, and the day was ſpent in decent endearments; nor lived there a happier or more reſigned and chearful family in Bagdat, than in the houſe of the merchant Abudah.

When the Genius Barhaddan had finiſhed his tale, Iracagem aroſe from his throne, and humbled himſelf before him; then turning to the auguſt aſſembly, he thus addreſſed the pupils of his immortal race—

'Hear, O ye reptiles, whoſe life is a ſpan, and whoſe habitation is as the duſt in the whirlwind; who look toward the earth, and ſee not below the ſand that covers it; and to the heavens, but the cloud intervened and darkenetd your ſearch; ſeek not for durable joys in a world of viciſſitude; nor for happineſs, which a moment ſhall alter, as the ſea-breeze blots out the writing of a child on the ſand. The eye which is mortal cannot ſee that which is unchangeable, neither can the taſte of man be ſatisfied with variety. Wait then, ye ſons of clay, with patience, till ye be tranſlated into the gardens of everliving pleaſures, into palaces which moulder not with the ſtorm, inty manſions which

time

muſt for ever admire; and know, that happineſs is with Mahomet and Alla; and that the taliſman of Oromanes is to obey God, and to love his commandments.'—'Thanks, gentle Barhaddan, continued Iracagem, 'thanks be to thy induſtry and care: well haſt thou inculcated the leſſons of morality, and the doctrines of truth.—Say then, my nobler brother,' ſaid Iracagem to Mamlouk, 'where has Mamlouk been employed in the ſervice of mankind?'

'To teach the doctrines of truth,' replied Mamlouk, 'has been the endeavour of Mamlouk: how I have ſucceeded, learn from the tale of the Derviſe Alfouran.'

TALE II.

The Derviſe Alfouran.

ALFOURAN, by the ſanctity of his manners, and the abſtemiouſneſs of his diet, had gained the hearts of the whole province of Eyraca; but none was more captivated with the holy derviſe than Sanballad, the ſon of Semi, a merchant in Baſſora, whoſe father intended to bring him up in the mercantile buſineſs, which he himſelf profeſſed. The hermitage of Alfouran was ſituated in a wood, near the ſuburbs of the city. It was formed out of a ſtupendous rock, in the ſide of a mountain, and contained two cells, the outermoſt of which ſerved for the common purpoſes of life, and the innermoſt was ſet apart for the private devotions and religious ceremonies of the ſanctified derviſe.

A ſmall ſpring, which ran trickling down the rock, ſupplied him with the pureſt water, and fell into a baſon, which the induſtrious Alfouran had ſcooped out of the bottom of the rock, from which the water overflowing, deſcended in a gentle rill to the wood, and ran purling among the trees; ſometimes diſcovering itſelf by its glittering ſurface, and ſometimes gliding imperceptibly through the thickeſt buſhes,

which grew upon its banks. A little plain opened before the door of the cell, which by the ſhade of the lofty trees that ſurrounded it, and the conſtant attention of the ſage to ſprinkle its ſurface, ever preſerved a moſt beautiful verdure. The tall and ſtraight cedars and palms which overſhadowed this delightful retreat, at once ſecured it from the ſcorching ſun, and afforded a moſt beautiful and majeſtic appearance, mixed with an awful ſolemnity, which ſtruck the heart, and demanded the reverence of every beholder.

To this habitation of Alfouran did thouſands reſort, at the riſing of the ſun, to hear the inſtructions of his mouth, and dwell upon the ſweet accents of his perſuaſive tongue: even the labours of the day were forgotten while he charmed their ears; and the pooreſt ſubjects of Baſſora refuſed not to follow the ſage Alfouran, though the work of their hands was neglected and undone. The pious Sanballad was ever a conſtant attendant at theſe captivating lectures, and drank deep of the inſtructions of the derviſe of Baſſora. His ſoul was animated by the example of the ſelf-denying ſage: he ſcorned the mean employments of a dirty world, and ſought earneſtly to bury himſelf in the glorious ſolitude of Alfouran.

One day, after the derviſe had been exhorting his hearers to trouble themſelves no longer with the concerns of life, nor the tranſactions of mortality, Sanballad preſented himſelf before him, and having done obeiſance to the holy man, he entreated Alfouran to initiate him into the myſteries of his happy life.

Alfouran looked earneſtly at the youth; he beheld his complexion, his modeſt beauties, his eyes ſtreaming with penitential tears, and his heart heaving with the full ſighs of ſorrow and contrition.

'And canſt thou, O young man,' ſaid the derviſe 'leave the vanities of this life, to ſpend in ſolitude and abſtemiouſneſs the ſprightly hours of youth?

Canſt

Canſt thou quit all worldly connections, thy friends, thy relations, thy engagements, thy buſineſs, and thy pleaſures, and prefer before them the conſtant company of an aged derviſe? If thou art ſo reſolved, let me firſt have a trial of thy faith and ſubmiſſion. Aſcend this craggy rock by the ſteps which I have hewn in its ſide, and ſit on a ſtone which is dedicated on its ſurface to the pure ſolar fire. There remain while the ſun melts thee by day, and the moſt unwholeſome dew falls on thee by night, till three days are accompliſhed, and I will bring thee of the choiceſt viands which the rich men of Baſſora ſend daily to tempt my appetite; of which if thou taſteſt, or to which if thou doſt incline thy mind, the curſe of the god of fire be upon thee!'

At this command Sanballad aroſe with joyful looks, and began to aſcend the holy mountain. He ſpent the firſt day in a ſolemn ſilence, not daring even to look up or move from his poſture, but kept his eyes fixed on the ground, and in ſecret implored the ſtrengthening aſſiſtance of the founder of his faith.

The ſecond day Alfouran ſet before him a ſumptuous banquet, which his diſciples, at his command, had brought from the city: for it was daily the cuſtom of Alfouran to receive ſuch preſents at their hands; not, as he ſaid, for his own uſe, but to fix him ſtedfaſtly in his forbearance from thoſe pampering repaſts. They ſtood every day expoſed on a table formed out of the living rock in his cell; and at noon the derviſe aſcended the hill, to burn them at the holy fire, which he kindled from the ſun. Sanballad looked not at the tempting viands till Alfouran commanded him, and then perſiſted religiouſly in his reſolutions; which, when the derviſe perceived, he extolled his faith, and exhorted him to continue obedient to the inſtructions he had received.

The third day the poor youth was nearly exhauſted with watching and fatigue: nevertheleſs, Alfouran endeavoured, by the moſt artful temptations;

to

to draw him from his purpoſe, but in vain; the pious Sanballad triumphed over his temptations, and at length fulfilled his commands. But now partly initiated, the derviſe, after having fed him, conducted him down from the mountain to the cell beneath; and leaving him for ſome time to reſt and refreſhment, he alone aſcended with his daily offerings to the altar of fire. In this act of devotion Alfouran continued the remainder of the day; during which time Sanballad heard the moſt raviſhing muſic, which ſeemed to deſcend through the mountain, and filled the cells with its enchanting harmony. And thus was the derviſe's time divided: in the morning he preached to the multitude, whilſt the careful Sanballad received their offerings, and laid them on the ſtone table in the cell.

At noon the derviſe aſcended with the offerings, and the young man was ordered to purſue his private devotions in the innermoſt cell, and was taught to expect thoſe heavenly ſounds, if his prayers were accepted. When the ſun left the horizon, Alfouran deſcended to the place where Sanballad ſpread ſome roots on the turf by the ſpring, and the derviſe and the ſcholar made their ſingle and abſtemious meal.

The young derviſe was enraptured at the precepts and ſanctity of his maſter; and the inhabitants of Baſſora brought daily their riches, and fine veſtments and delicacies, that Alfouran might ſacrifice thoſe unworthy objects of their affection on the altar of the ſun. Nor were the prayers of Sanballad rejected, for he daily obtained a grateful token from the powers he worſhipped, and was charmed with the heavenly muſic which ſounded through the rock. In this manner did Alfouran and his pupil dedicate their time to the invincible powers of fire, till the whole city of Baſſora was converted to the religion of the derviſe; and, neglecting their trade, they all flocked regularly to imbibe the inſtructions of his lips.

But

But what, even in the midſt of his ſanctity, preyed upon the heart of Sanballad was, that his maſter Alfouran did not ſuffer him to aſcend the mountain. When he aſked the derviſe the reaſon why he was denied that holy office, Alfouran would anſwer:—

'Know, O young man, that he only is fit to make ſuch a ſacrifice, who, by long and patient abſtemiouſneſs, has ſanctified his mind, and purged it from the deſires of mortality. No, Sanballad, you muſt ſerve a longer term of years, and perſiſt in your religion for many ſuns, ere you be admitted to that, the greateſt and nobleſt work of man: wait, therefore, with ſubmiſſion; and doubt not, but, when thou art accepted, the Deity of Fire will call thee to his ſervice.'

If Sanballad's impetuous deſires to ſerve like Alfouran, in the cell of the worſhipper of fire, could drive him, againſt the inclinations and commands of his parents, to act under the banners of Alfouran, it is not to be wondered, that he was now as eager in deſiring to be jointly admitted into all the ſervices of his maſter.

The bed or reſting-place of Sanballad was on the ſtone table in the outward cell; Alfouran ſlept on a floor of flints within. It was the hour of midnight, when Sanballad, ſtill revolving his favourite deſires in his mind, heard the wind ruſtle through the grove; the moon played on the ſurface of the water, in the baſon which ſtood without; when, on a ſudden, Sanballad diſcerned at the door of the cell the figure of a little old man; he immediately endeavoured to cry out to Alfouran, but he found his tongue cleaved to the roof of his mouth. The little figure advanced, and ſtood before the aſtoniſhed and motionleſs Sanballad.

'I am,' ſaid the ſpectre, 'the good Genius which preſides over thy way-ward fate. Alfouran this very night did meditate thy death, and intended to ſacrifice thee to his barbarous god. You are, young man,

too

too inquisitive for this mysterious religion, which requires a blind and unsuspicious faith: but, in compassion to thy youth, and being willing to vindicate the truth of thy much-injured prophet, I have taken this opportunity, while he is in his first sleep, to warn thee of thy danger. I must not assist thee farther; for Alfouran possesses the signet of the Genius Nadoc, which he stole from a bramin of the most exalted piety. But if thou art resolute, go fearless into his cell, and boldly thrust thy hand into his bosom, where it ever lies concealed. If thou canst but for a moment snatch it from him, thou art safe; for when it is in thy hand, its virtues will be obedient to you its possessor: be confident, therefore, and forget not, when thou hast it in thy hand, to make a proper use of it.'

'And how it is to be used?' replied the astonished Samballad.

'Wish,' said the Genius, 'for whatever you desire, and it will not be denied you. But hasten, O young man! for I foresee Alfouran will in a few minutes awake. At this exhortation Sanballad arose from his bed, and entered into the cell of the treacherous Alfouran. He felt gently for his master, who was stretched upon the flints.

Sanballad having found his bosom, boldly put his hand therein, and felt the signet of the Genius Nadoc, which he immediately pulled out, and by the force of his arm awakened the affrighted dervise.

Sanballad seeing Alfouran awake, wished that he had compleated his purpose, that he might have escaped out of the cell while the dervise had slept. No sooner had Sanballad formed his wish, than Alfouran sunk again into a deep sleep; and the young man, perceiving the power which the signet of the Genius Nadoc had given him, blessed Mahomet his prophet, and hastened out of the cell.

On the plain before the door, he met his faithful Genius Mamlouk.

'I see,'

'I see,' said his instructor, thou hast wisely prevailed; and now, O Sanballad, we will together ascend this mountain, and I will convince thee of the folly of thy worship.'

Having thus said, Mamlouk led the way, and having climbed to the altar, on the surface of the mountain, the Genius desired Sanballad to move the altar from its place.

'O Mamlouk,' said Sanballad, 'that is far beyond my strength; for when I sat on this stone, as a probationer before the sun, I assayed with all my strength to move it, and could not.'

'That was,' replied Mamlouk, 'because Alfouran commanded it to continue firm and fixed; but now his power is no more.'

Sanballad then set his shoulder against the stone, and moved it from its place. The stone being removed, discovered a dark winding stair-case cut out of the rock, which descended into the body of the mountain. Mamlouk commanded Sanballad to descend, and fear not: 'For,' said the Genius, 'I will attend you, though invisible, and instruct you in what manner you are to behave, but be resolute in preserving the signet of the Genius Nadoc.'

The Continuation of the Tale of the Dervise Alfouran.

THE astonished son of Sami, emboldened by the presence and speech of the Genius Mamlouk, began to descend into the entrails of the mountain, by circular steps, which wound about a solid pillar of stone.

After he had passed three hundred stairs, he met with a strong wicket, which he commanded to open, and then continued to pursue his way through a dark and close passage, cut out of the living rock. At the end of this passage he found a door of solid iron, which at his command creaked on its hinges, and

opening,

opening, presented to his view a large cavern, illuminated in the centre with an enormous glowing carbuncle. Around this spacious vault hung all the rich and valuable garments which the deceitful Alfouran had begged from the deluded inhabitants of Bassora, as offerings to his god.

'And what,' said Sanballad to his invisible guide, was the design of Alfouran in collecting these riches, since he never makes any use of them?'

'Proceed,' said Mamlouk, and observe.' In one corner of this cavern, Sanballad perceived a chasm in the rock, which he immediately commanded to open, and which let him through its sides into another passage wider than the first, supported by two rows of pillars, and enlightened with a variety of carbuncles.

As soon as Sanballad entered this passage, he heard the sound of many instruments, playing the most plaintive notes; and presently, at the lower end, he saw a number of close-veiled matrons marching with solemn steps along the avenues of the passage.

'May I, O Mamlouk,!' said Sanballad, 'wish that these may receive me as they used to receive Alfouran?'

'Yes,' replied Mamlouk, 'I find thou hast wished it in thine heart, for they already begin to acknowledge thee.'

As Mamlouk said this, the matrons all came round Sanballad, some kissing his hands, some his feet, and others kneeling, and in the highest acts of devotion touching the skirts of his cloathing. Thus surrounded, the fictitious dervise passed to the farther end of the passage, where a spacious portal opened into a gloomy temple, hewn out of a solid rock of adamant: in the centre of this temple was an altar, or hearth, raised from the ground, on which a large fire, fed with oils and aromatic woods, burnt incessantly day and night, and was renewed with all the incense and perfumes

fumes which Alfouran had obtained from the deluded inhabitants of Baſſora.

As ſoon as Sanballad advanced to the fire, the orgies began. The female votaries worked themſelves up into the moſt frantic fits of enthuſiaſtic madneſs, groaning, weeping, laſhing themſelves, falling into trances and fits; till at length, tired and fatigued with their wild religion, they ſunk into ſlumbers round the flame which they had adored.

'Now, Sanballad,' ſaid Mamlouk, 'now muſt thou be reſolute and brave: canſt thou reſiſt temptation?'

'Alas,' replied Sanballad, 'I thought ſo once, but it was a vain opinion, ariſing from the pride of a falſe religion.'

'Your diffidence' anſwered the Genius, 'is prudent, and manifeſts an humble mind; but as temptation may be too ſevere for your new born faith in the prophet, he has permitted me to perſonate Alfouran, and carry you inviſibly through theſe mazes of bewitching error.' Thus ſaying, Mamlouk put on the appearance of Alfouran; and Sanballad having wiſhed himſelf inviſible, ſtood beſide the metamorphoſed Genius.

Mamlouk then waved his hands on high, and clapped them together in the air; at the ſound of his clapping the matrons awoke, and the fictitious Alfouran commanded the cup of love to be produced. Four ancient matrons immediately brought forward a large bowl from the innermoſt parts of the temple, of which the transformed Genius and his females partook. No ſooner were they replete with this liquor, than they began to ſing the moſt prophane ſongs, and by every geſture manifeſted the deſires of their hearts; till at length being worked into a paſſionate madneſs, they threw off their cloathing, and diſcovered, under their formal appearances of ſanctified matrons, the moſt abandoned ſigns of youthful proſtitution.

The Genius having revealed thus much of the myſteries of Alfouran, took Sanballad by the hand, and led him out of that ſcene of horror to the top of the mountain. As they aroſe from the cavern, the beams of the ſun began to play upon the eaſt, and tinge the duſky clouds with its early light.

'And who,' ſaid Sanballad to his guide, as they aroſe, 'who are theſe abominable wretches?

'They are,' replied Mamlouk, 'weak and deluded women, who have at different times ſtolen in the dead of night from Baſſora, to hear the doctrines of the ſanctified Alfouran. But be ſilent, for I ſee on the plains before the city of Baſſora, the multitudes approaching to hear and adore the hypocritical derviſe.'

'And will Alfouran awake and inſtruct them?' ſaid Sanballad to the Genius.

'No,' anſwered Mamlouk, 'the prophet will no longer permit his villainies to remain unexpoſed; but let us haſten to meet the credulous followers of Alfouran.'

Having thus ſaid, Mamlouk deſcended from the hill, and ſtood before the cell of the derviſe. The crowds gathered around him, for he ſtill perſonated the form of Alfouran; ſome bleſſed him with tears in their eyes, others nearly worſhipped the fictitious idol of their affections. In the midſt of this ill-placed adoration, Mamlouk lifted up his voice, as though it had been the voice of a whirlwind, and ſaid in the ears of all the inhabitants of Baſſora—

'O deluded idolaters, why have ye left the worſhip of your prophet, to follow the lies and fables of the enchanter Alfouran? As he ſpoke theſe words, the Genius ſhook off the appearance of the derviſe, and ſhone before them in all the native beauty of his heavenly race.

The multitude were aſtoniſhed at the change, and the Genius proceeded—

'I am

'I am Mamlouk, the guardian Genius of your city, which I have with ſorrow of late beheld ſtrangely deviating from the worſhip of the prophet. The fates decreed that you ſhould be tempted by Alfouran: he came therefore into this grove; and, under the ſpecious mark of ſanctity, gained the hearts of your people, inſomuch that you neglected the public works of the city, and the ſocial duties which ye owed one to another, and all herded to hear and offer to Alfouran yourſelves and your ſubſtance. Alfouran was poſſeſſed of the ſignet of the Genius Nadoc, by means of which he has commanded the ſlaves of that ſignet to form, in the ſpacious womb of this mountain, the ſecret haunts of his wickedneſs and luſt, which I will now diſcloſe unto you.'

Having ſo ſpoken, the Genius commanded Sanballad to go into the cell, and awaken Alfouran, which he did, the derviſe trembling as he came forth from a conſciouſneſs of his guilt. As ſoon as the multitude beheld Alfouran, they were ſo infatuated at his preſence, that the luminous appearance of the Genius ſcarce withheld them from worſhipping and adoring the derviſe; which, when Mamlouk perceived, he ſaid unto them—

'O inhabitants of Baſſora, how vain are my labours to bring you to Mahomet! but ere you too fooliſhly refuſe to hear the directions of your prophet, let me expoſe to your view the entrails of this mountain.'

As he ſpake theſe words, the people all looked towards the mountain, which began to crack and open its ſides, till by degrees the temple and caverns within were made manifeſt to the wondering populace. Out of this neſt of luſt and intemperance came the wild females who had ſo miſerably degraded themſelves by their laſcivious deeds; but how was the miſery of their condition heightened, when they beheld ſuch crowds of their neighbours and kinſmen ſtanding as witneſſes of their indecent appearance!

Nor were the men of Baſſora leſs diſguſted, to find among the private hoards of the luſtful derviſe their wives and daughters, who had been thus polluted by his ſecret iniquities. They were now all reſolute in deſtroying the monſter Alfouran from the face of the earth; and ſo incenſed were they againſt him, that they tore the ſaint into ten thouſand reliques; as he was moſt happy who could ſhew the moſt marks of vengeance on the fallacious derviſe.

Mamlouk having ſuffered them to execute their vengeance on the hypocritical Alfouran, exhorted them to follow obediently the law of their prophet, and ever to deſpiſe ſuch teachers as ſhould preach up a myſterious, unintelligible, and hidden religion; or expect that they ſhould blindly give up their ſubſtance and ſocial duties, to follow the direction of a ſanctified and luſtful drone.

As Mamlouk finiſhed his tale, bright flaſhes of light ſtreamed through the lattice-work of the ſaloon; and preſently, with ſmiles of mildneſs on his face, came the illuſtrious prophet Mahomet, and hovered over the auguſt aſſembly.

'Thanks, heavenly Mamlouk,' ſaid the prophet of the faithful, 'thanks do I give thee, in the name of my flock of Baſſora, whom thou haſt reſcued; O may they never again ſtray from the light vouchſafed them; but may reaſon and revelation alike direct them to ſeek the realms of peace, and fly from the deluſions of error and enthuſiaſm—and do ye, favoured flock of Heaven, liſten and imbibe the inſtructions of my ſervants, and obey the voice of their divine morality.'

As he thus ſpake, the royal company all aroſe, and proſtrating themſelves on earth, thus began their hymn of praiſe—

'Glories ſurround the defender of the faithful! Alla, Alla, Alla!

'Praiſe,

'Praiſe, and honour, and worſhip, be unto him who giveth ſight to the blind, and peace to the ſons of care. Alla!

'Be thy reign immortal, prophet of the juſt! be thy power, as is thy mercy, vicegerent of Alla! Alla, Alla, Alla!

'Happy are thy ſervants who do the will of their maſter. Alla!

'Happy are thy ſervants who hear the voice of their prophet. Alla!

'Happy are they who walk not in error, but are inſtructed in thy law. Alla, Alla, Alla!'

As the Genii pronounced theſe words in ſongs of melody, the prophet aroſe, and aſcended from their ſight, while the whole aſſembly lay entranced with delightful viſions. After ſome time, the company being reinſtated, Iracagem thus addreſſed himſelf to the Genius Omphram—

'Omphram, let the praiſes of Mahomet inſpire thee in declaring the labours of thy tutelage.'

'Happy ſhall I eſteem myſelf,' antwered Omphram, 'if Iracagem approves of my behaviour in directing the Sultan Haſſan Aſſar.

TALE III.

Haſſan Aſſar; or, the Hiſtory of the Caliph of Bagdat.

THE royal court of the Caliph Haſſan Aſſar beheld with diſcontent a long ſeries of gloomy moons. The voice of joy, and the ſmiles of feſtivity, were baniſhed the palace, by the ſevere frowns which ſat uninterrupted on the brow of the caliph. The barrenneſs of his ſpacious ſeraglio was the cauſe of his melancholy; neither the youthful beauties of Circaſſia, nor the more ripened fruit which his own warmer ſun produced, were capable of continuing the race of the Caliphs of Bagdat.

Omphram, the tutelary Genius of his kingdom, ſaw the perverſe will of fate, and could not with-

ſtand its decrees; ſhe read in the permanent leaves of that everlaſting book, that Haſſan Aſſar would vainly ſolicit a progeny from Heaven, while he ſought after that bleſſing in the embraces of beauty. Though the day, which as yet had not ariſen, was inveloped in the clouds of obſcurity, ſhe could ſtill diſcern the poſſibility of the continuance of the race of Haſſan, but not the particular manner in which it was to come to paſs.

As Haſſan was adminiſtering juſtice in the divan, the throne whereon he ſat was violently ſhaken with the trembling of the earth, the doors of the divan creaked, the lightening poured down through the windows in ſheets of fire, and in the midſt of the confuſion both of the earth and air, came Omphram riding in the tempeſt which her power had raiſed. Haſſan bowed at her approach: and, as his heart was unconſcious of evil, he regarded not the terrors which ſurrounded her.

'Haſſan,' ſaid the Genius, 'I perceive you are not to be biaſſed by the outward appearance of things: knowing that only you are accountable for the actions of your ſubjects, you look with ſerenity on this confuſion of elements, which it was not in your power to prevent. The ſame truſt which enables you to be thankful in the ſunſhine of affluence, gives you alſo confidence in the dangerous tempeſt. Look but as indifferently on all things, and your prayers ſhall be no longer offered to the unconſenting prophet. He has heard your petition, he believes you are ſolely deſirous of perpetuating his ſeed, and therefore he commands you to diſmiſs the beauties of your ſeraglio, and to give up your whole life and pleaſure to the Houri he has provided for your embrace.'

As ſhe finiſhed this declaration, the walls of the palace crumbled into their original clay, the crowds that were gathered in the divan vaniſhed from the ſight of the caliph, and he ſaw no longer the flouriſh-

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ing city of Bagdat, but the wild and fanciful productions of unaſſiſted nature. The lions in the chariot of Omphram roared to the repeated echoes of the foreſt, and the fairy ſtill obſerving the courageous Haſſan unchanged at his fate, ſmiled on the caliph, and bid him perſevere in his, unſhaken truſt, and no dangers or misfortune ſhould prevent the bleſſings which the prophet had engaged to ſhower upon his race.

Although the proſpects around him were wild, yet they were beautiful and enchanting. Lofty trees at a diſtance on one ſide formed natural temples to the deities of the place; on the other, the adjacent mountains were partly covered with evergreens and flowering ſhrubs, which grew irregularly, as a covering, above the craggy ſides of the rocks, except where a torrent from the ſummit had worn out a hollow bed for its rapid paſſage and deſcent. In the vale beneath, a ſpacious lake divided the ancient groves from the mountainous ſide of the proſpect; and on the intermediate banks flouriſhed whatever might invite the eye or pleaſe the wandering palate; fruits unnumbered of every kind, too heavy for the parent ſtock whereon they grew; flowers in every varied hue and every varied tint which the ſun could form by the many coloured beams of its all-diffuſſive light.

While Haſſan was admiring theſe luxurious productions of the uncultivated place, he perceived a moſt beauteous female advancing through the irregular avenues of the ſpacious grove. 'O, bleſſed prophet,' cried the enamoured ſultan, as ſoon as he beheld her, what delights haſt thou prepared for me, in this vale of plenteouſneſs! ſurely I am already in thy bliſsful paradiſe; and be hold the Houri, whom thou haſt conſigned to my arms, is now approaching to meet my embrace.'

As he ſaid this, he ſprang forward to join the blooming fair one, whoſe delicate limbs ſtood all con-

feſſed

feſſed to view, and diſplayed, in their ineffable ſymmetry and delicate purity, the utmoſt harmony of a beauteous creation. She alſo, as animated by the ſame inclination and deſires, haſtened toward the embrace of the all admiring Haſſan; but alas! ere the happy couple could meet, the envious earth gave a hideous groan, and the ground parting under their feet, divided them from each other by a diſmal chaſm.

While the aſtoniſhed pair ſtood on different ſides of the gulph, viewing the horrid fiſſure and the dark abyſs, wild notes of ſtrange uncouth warlike muſic were heard from the bottom of the pit; and immediately a flaſh or vapour of blue flame aroſe from the cavern, in the midſt of which the Caliph diſcovered an enormous elephant with a turret on his back. When the elephant was level with the ſurface, the earth cloſed again: and a black, which ſat on the elephant's neck, advanced upon his body to the turret, which he touched with a wand in his hand, and immediately the turret flew into a thouſand pieces, and diſcovered a little hut, out of which came a negro woman, properly accoutred with the implements of war.

The beauteous lady ſcreamed at the ſight; and as Haſſan was haſtening to her aſſiſtance, the black who held the wand in his hand, cried out with a voice like thunder,—

'Haſſan Aſſar, forbear! But it matters not, for Omphram has deceived me, and thou art unworthy of the favour of Mahomet: Omphram aſſured me, that the Caliph of Bagdat was unbiaſſed by the outward appearance of things; and yet methinks I ſee you pay a preference to beauty, and neglect to attend on the vigorous Nakin Palata, who is deſtined for your ſpouſe.'

'What!' cried Haſſan in a maze, 'muſt I leave this perfect original, to take up with that unnatural lump of blackneſs!' At theſe words, Nakin Palata, with great wrath, drew forth an arrow from her quiver, and fixing it in her bow, aimed the fatal ſhaft at the body of the beautiful nymph.

Haſſan ſaw the malice, but could not prevent the blow. The arrow pierced through the ſnowy heart of the lovely female, and the warm tide of blood and life iſſued forth at the unfriendly wound. As the diſtreſſed caliph drew the arrow forth, and applied his lips to the place, the black jumping from the beaſt, ran to him and commanded him to diſcontinue his care, or he would for ever loſe the protection of Mahomet.

The caliph looked up in aſtoniſhment at hearing the command, and was more than ever ſurpriſed to behold the ſkin falling from the body of the black, under which he diſcovered the features of Omphram his Genius.

'Oh Haſſan Aſſar,' ſaid Omphram, 'haſt thou not yet learnt, that the delights of this world are not to biaſs your affection and obedience from the will of Heaven. When you prayed to the prophet to continue your race on the throne of you forefathers, did you not promiſe to give up all other bleſſings, if you might poſſeſs that only deſire of your heart?'

'Now, then, what is beauty, when put in competition with her who is to perpetuate the deſcendants of the Caliph of Badgat? Waſt thou not unhappy, when thou hadſt every beauty at command? Didſt thou not then deſpiſe ſuch faint allurements, and beg from Heaven a more ſubſtantial bleſſing? Behold her, then, who is appointed to bleſs thee, and yet thou flieſt from her, and art now returning to thoſe pleaſures which thou haſt ſolemnly renounced; but think not the prophet will ſuffer ſuch ingratitude! No—enjoy the company of thy beauteous Houri; for no doubt your love is ſo exceſſive, that you will willingly follow her to the grave.

Having thus ſaid, ſhe ſtruck the ground with her wand, and immediately a number of ſlaves aroſe with ſtones, and all the materials for building. 'There,' ſaid the fairy to the workmen, 'incloſe that dying corpſe with a ſubſtantial monument, and

let us ſee how long this worldly caliph's love will fix him on the body of his miſtreſs. The ſlaves obeyed, and being Genii of an inferior order, executed their buſineſs in leſs time than a mortal workman could have laid the foundation.

Haſſan neither obſerved their work, nor was ſolicitous to eſcape; but ſtill preſſing with his lips the fatal wound, ſuffered himſelf to be incloſed in thoſe walls of death. Before the roof (which was formed of maſſive ſtone) was entirely covered, Omphram called out, and commanded Haſſan to withdraw; but the caliph was deaf, and regardleſs of every thing but the condition of his dear nymph. Wherefore the Genii compleated the work; and Omphram finding him deaf to her commands, left him immured in the mauſoleum, with the dead body of the ſtrangely murdered fair-one. Although the workmen of Omphram had totally immured the Caliph Haſſan Aſſar, yet was there left a grate work of iron in the middle of the tomb by the Genius's command, through which the light might reflect on the deceaſed body, and give the Caliph a full view of the dead beauties which he had preferred to the will of his prophet.

For ſeveral days the love-ſick Haſſan perſiſted in his attention to the corpſe of his beautiful favourite; but contagious mortality now began to ſteal away the delicate complexion and graceful hue, which formerly adorned the living Houri's limbs; a noiſome ſtench ſucceeded, and yellow putrid foulneſs overſpread the whole body; her cheeks ſunk, her fleſh grew moiſt with rotteneſs, and all her frame ſent forth the ſtrongeſt effluvias of corruption and death.

Haſſan, whoſe love and affection was ſolely ſupported by luſt and paſſion, having loſt the only objects of his deſires, began to loath the wretched ſituation which he had choſen in preference to ſubmiſſion and obedience.

'And is this,' cried the rejected caliph, looking on the corrupted maſs, 'is this the natural effect of death

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on beauty? Is it then only owing to the different modifications of matter, that one mafs gives us the higheft enjoyment, and another the greateft difguft? Nay, more; are the joys of this world fo fleeting and unfubftantial, that the objects of our pleafure to-day, may to-morrow become the objects of our averfion? O prophet! holy prophet!' continued he, 'I now fee and acknowledge the juftice of thy punifhment, I now can difcern between the good that thou didft intend me, and the evil which I have chofen.' At thefe words he funk on the ground overcome with watching, loathing, hunger, and fatigue. As he lay ftretched on the ground, the female negro appeared above at the grate.

'O blind, ill-fated Caliph,' faid fhe, 'how long will it be ere thou feeft the follies of thy choice! Wert thou not born to do the will of Heaven; Wert thou not, by thine own defire, configned over by that will, to fly from the pleafures of life, and give thyfelf up to the intereft of thy race? The prophet doubted the fincerity of thy heart, he therefore placed thee amidft all the natural luxuries which this world affords; luxuries more irrefiftible than thofe which art hath made in imitation of them.

'The love which you profeffed for that noifome body, fay, O Caliph, did it arife from virtue or luft? You faw and loved, but you heard not, neither had you knowledge of the perfections or imperfections of her mind. She came only recommended to you, by paffion and defire, I came recommended by the will of your prophet; but you foolifhly conceived your commands grievous, and your defires natural and reafonable; therefore you were left in poffeffion of your wifhes, to convince you that from difobedience and unlawful pleafure, no other fruits can fprout forth but thofe of corruption and abhorrence. You are fenfible this life is fhort, precarious, and uncertain; it is a life of trial, and not of enjoyment; it is a life in which we muft refufe, and not covet the pleafures of

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the world. Where then is the hardſhip of obedience, when we are commanded to abſtain in order hereafter to poſſeſs.

'Think not, O Caliph, I ſpeak this of myſelf, it is your prophet directs me; he ſought me out among many in mine own nation, he ſnatched me from the arms of one whom I had formerly eſteemed for his activity and manly ſtrength.

"Nakin Palata," ſaid a voice unto me, as I was with the utmoſt pleaſure obſerving the exerciſes of my lovely youth, "attend to the commands of Heaven, and know thou wert born to fulfil its will." 'At the ſame time an inviſible power plunged me into the earth, and placed me in the hut and turret which you beheld on the back of the elephant.

A black who guided the beaſt, informed me of the cauſe of my ſituation. "You are," ſaid the guide, ſelected out of thouſands for your modeſty, your humility and obedience to the Power above, to be mother of a royal race. A great and mighty king ſhall fill your arms; but then you muſt never more reflect upon the youth you have left, nor ſigh for the enjoyment of your native country. At theſe words, O Caliph, I ſunk with ſorrow and diſguſt; no joys of fortune or riches were in my eſteem equivalent to the jetty blackneſs of my beloved Kafrac.

"What then," ſaid I "muſt I be condemned for ever to loſe the ſight of Kafrac, the idol of my ſoul?"

"No," replied my guide, "you ſhall ſee him yet once again, to convince you how blind that choice is, which has only outward comelineſs and natural abilities for its object." 'At theſe words, he took me by the ſhoulders, and we mounted through the caverns of the earth. The ground opened as we aſcended, and preſently I was conveyed into the centre of a wood which I remember was near the habitation of my jetty Kafrac.

'The black having taken his hand from my ſhoulder, bid me walk forward to a gloomy part of the wood. I obeyed; but, O caliph, judge the emotions of my ſoul, when I beheld the traitorous Kafrac locked in the arms of my brother's wife! my blood curdled with horror at the ſight, and I ſtood motionleſs before the adulterous Kafrac.

'My guardian black perceiving my condition, ran toward me, and again touching my ſhoulder, the earth opened a ſecond time, and we ſunk together on the back of the elephant.' "Well," cried my guide, when he had ſeated me in the turret, "are you now better diſpoſed to obey the will of the prophet of Mecca?"

"I am," ſaid I, (ſtill terrified with the dreadful viſion,) "at the diſpoſal of your prophet, and entirely convinced of my own incapacity to diſtinguiſh between real and fictitious goodneſs." "Then," replied the guide, "you are capable of executing the will of your prophet. Here, take theſe your national accoutrements," (giving me the bow and arrows) "and when you ſee the Caliph Haſſan Aſſar purſuing ſenſual pleaſure, and preferring the ſpecious appearance of beauty to the command of Mahomet, direct your ſhaft at the breaſt of his miſtreſs, and fear not to deſtroy her; for ſhe is only beautiful in appearance, but is really no more than an earthly phantom, ſent to convince Haſſan Aſſar of the weakneſs of his heart, and the folly of his ſenſual luſts." 'Having thus ſaid, we aſcended again into the realms of light, and aroſe juſt between you and the phantom, which you blindly eſteemed beyond the great bleſſings that are deſigned for you.'

When Nakin Palata had ended her relation, the caliph proſtrated himſelf on the ground, and thrice adoring Alla and his illuſtrious prophet, he cried out in the words of Nakin Palata—'I am at thy diſpoſal, O prophet!' As he ſaid this, the ſkies loured with thunder, and Omphram his Genius deſcended. At

her approach, the tomb cracked and divided, and Haſſan Aſſar again proſtrated himſelf on the earth before the Genius of his kingdom.

'Happy, happy, happy caliph! happy art thou, O Haſſan Aſſar!' cried out Omphram, 'who canſt ſubmit to the will of thy prophet; happy art thou in thy choice, and happy is Nakin Palata in exchanging a barbarous ſavage for a wiſe, prudent, and religious monarch. Nor ſhall you find, O Haſſan Aſſar,' continued the Genius Omphram, 'that the commands of Mahomet are grievous or heavy to be borne; for now look at her whom you deſpiſed, and examine the features of the once deteſtable Nakin Palata.'

At her command the caliph aroſe from the ground; but oh, how was his ſoul tranſported, when he beheld the countenance of his bride changed, and Nakin Palata glowing with every charm with which nature could inveſt her.

'Ah, caliph!' continued Omphram, 'be not too much tranſported by the outward appearance of things; it is becauſe you love each other, that you ſeem thus beautifully changed; nor are you leſs amiable in the eyes of Nakin Palata, than ſhe is in your ſight. O caliph! this ſhall continue, while your love continues: but when you, by caprice, by a reſolute ſuperiority, or by a vexatious ill-nature, put on the frown or diſapprobation, then you ſhall be diveſted of this amiable comelineſs, and ſtand like a cruel and inſulting tyrant before your trembling bride; and when either her love or her obedience fails, then ſhall ſhe be again transformed, and wear the diſguſting complexion of a tawny negro.

Having thus ſaid, ſhe took Haſſan Aſſar and his bride into her chariot, which was drawn by two majeſtic lions, and wafted them in the air to the caliph's palace at Bagdat.

His ſubjects, when they heard of his arrival, all flocked to the preſence of their royal maſter, and

welcomed

welcomed with the warmeſt affection his long-wiſhed return. Haſſan Aſſar preſented to them his beauteous bride, and declared her the only ſultana of his realms. The court rang with joyous acclamations, and all hailed the amiable Nakin Palata. Omphram declared to them the reaſons of the caliph's choice, and promiſed in the name of the prophet, a royal ſucceſſor. At this aſſurance, the palace again re-echoed with the voices of his ſubjects; and nothing was heard in his kingdom but the praiſes of Haſſan Aſſar, the loving, obedient, and religious caliph, and Nakin Palata, the joy and conſort of the beſt of princes.

Omphram having ended her tale, the ſage Iracagem waved his wand, and commanding the race of the faithful to ſit down on the carpets ſpread under their feet, he ordered a collation worthy of his race to be produced. A number of inferior Genii immediately brought in a ſervice of milk and rice.

'Plain, like their inſtruction,' ſaid he, 'is the diet of the faithful; their deſires are not after the fleſh, but after the immortal food of the mind. As the courſer deſpiſeth the paſtures over which he engageth in the race, ſo doth the child of Heaven paſs by the pleaſures of the ſons of earth. To ſatisfy the mind is the buſineſs of our race, and to liken it to the image of its original fountain: feed then, my children,' continued Iracagem, 'the neceſſary cravings of your earthly frames, but ſuffer not the clay-moulded caſe to weigh down the precious jewel it contains.'

The diſciples of the Genii having finiſhed their abſtemious repaſt, Haſſarack was ordered to recite the tale of Kelaun and Guzzarat.

TALE IV.

Kelaun and Guzzarat.

BENEATH the foot of a lofty rock, in the mountains of Gabel-el-ared, lived a homely peaſant, whoſe buſineſs it was to lead a few ſheep through the hollow paſſages of the mountains, from one fruitful valley to another, that they might feed on the herbs, which grew plentifully near the rills and caſcades, on every ſide deſcending from the craggy precipices.

Canfu had followed this paſtoral life from a child, and his ſtock conſiſted of twelve ſheep, which he attended, and four goats which his wife daily milked for the ſupport of Canfu and her ſon.

If Canfu had harboured a wiſh beyond the preſent ſcene, it was, that Kelaun, his ſon, might hereafter become the huſband of his neighbour Raaſk's daughter. With this intent, the two children were made acquainted with each other from their infancy, and brought daily into the ſame ſpot of ground to play and gambol together.

But the haughty diſpoſition of his comrade Guzzarat, ſoon grew offenſive to the fiery temper of the impetuous Kelaun, and the young couple, inſtead of imbibing a love and friendſhip for each other in their infancy, broke out into mutual hatred and animoſity. Canfu ſaw their growing diſlike with the utmoſt grief and ſorrow; he had aſked of his prophet but one requeſt, and that he perceived would be denied him.

The angry father could not conceal his vexation, but daily poured out his diſcontent againſt the gracious purpoſes of Heaven, which he imagined were for ever contrived to thwart and diſappoint him.

As he was one day ſitting on a ſtone, and watching his flock by the ſide of a caſcade, which ran foaming from the rocks above, he perceived a naked body come tumbling down the torrent, and which having paſſed the fall, ſwam on the ſurface of the waters, and

ſeemed

Painted by T.Kirk. Engraved by W.Hawkins.

TALES OF THE GENII.

Canfu the Shepherd saving the Genius Ginaraha from being drown'd in the river.

Vide Volume I. Tale 4. Page 101.

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ſeemed to all appearance dead. He could not behold ſuch a ſight, without endeavouring to reſcue the body from the current, which he effected with his crook, as the ſtream, though rapid, was very narrow. Having pulled it on the bank, he perceived it was the body of a beautiful women, which, as ſoon as the water dried from it, gave ſings of life, and by degrees recovered its powers of action.

The modeſt Canfu had pulled from his ſhoulders the veſt which he wore, and ſpread it on the ſtranger, when he drew her to the land, but he was greatly ſurprized to find that ſhe was ſo ſoon recovered; nor was his amazement leſſened, when he perceived a web like a wing expanded from each ſhoulder, and ſaw the fair ſtranger mount into the air, like an eagle ſoaring to the ſun. Canfu watched her with his eyes; ſhe flew toward the rock, from whence ſhe was carried down by the torrent, and ſeveral times encircled the range of mountains in her flight, and ſeemed to be in queſt of ſome prey.

On a ſudden he perceived a ſecond figure in the air; the winged female attacked it, and was repulſed, and fell again into the lake; and the ſhepherd again ſaw her carried down the cliff by the rapid ſtream. Canfu in amaze drew the body out again, which being dried, revived as before, and preſented to his view a beautiful female.

'It is in vain, O Canfu, to ſtrive againſt a race who are my ſuperiors. But for your kindneſs I muſt have periſhed; for ſuch is my nature, that the water, in the time that the ſun runs his courſe round the earth, would diſſolve my being. I am of the race of Genii, of thoſe bold and free Genii, who dared diſobey the ſeal of Solyman, and the commands of Mahomet. It is my delight to thwart the will of that prophet, you ſaw me this moment engaging with the Genius Nadoc, who was bearing a meſſage from Mahomet. Nadoc knowing the imperfection of my nature, would not attack me till I flew directly over

the lake; he then maliciouſly plunged me into the water, hoping to deſtroy me; but I knew one was near to help me, who was offended at the prophet, becauſe he diſregarded thy prayer. What Mahomet, therefore, denied thee, O Canfu, I will grant, provided thou conſenteſt, for my power is limited; neither may I help or diſtreſs mankind, without their own approbation or concurrence.'

'O beautiful Genius,' anſwered Canfu, 'thou haſt my conſent; unite but my ſon Kelaun in the bonds of marriage with Guzzarat, and I will ever be obedient to thy commands.'

'Return then with joy to thine hut,' ſaid Giuaraha, 'for already a part of thy wiſh is granted.' As ſhe ſpake theſe words, ſhe ſpread her airy pinions, and mounted from his ſight.

Canfu was at a great diſtance from his hut, and did not arrive under his native rock, till the ſun was hidden behind the mountains of Gabel-el-ared.

The twelve ſheep and the four goats preceded him. His wife knew the bleat of the ſheep, and ran out to meet her returning huſband.

'Thy ſheep,' ſaid ſhe, 'O Canfu, are compleat in number, thy goats alſo are four, even as they went out with thee ſo are they returned; but where is Kelaun, thy ſon. 'Kelaun,' anſwered the aſtoniſhed father, 'went not out with me; the way was tireſome and dangerous, and I would not ſuffer him to accompany me.'

'I know it well, O Canfu,' replied his wife, 'Kelaun went out, while the ſun was yet in the vallies to ſeek thee——' At theſe words the countenance of Canfu fell, for he remembered at that time it was, that he had given Giuaraha his conſent.

'Is he not,' replied the anxious father, 'with Guzzarat, the daughter of Raaſk?'

Their huts were not a furlong apart, Canfu haſtened toward the dwelling of Raaſk, but Kelaun was not there. Tired as the ſhepherd was with the heat and

labour of the preceding day, yet leaving the ſheep to the care of his wife, he ſet out to ſeek among the mountains his wandering ſon. He laboured the whole night in a fruitleſs ſearch, and returned to his hut in the morning, ſpent and overcome with grief, care, and remorſe.'

'Alas,' ſaid the unhappy father, 'I have conſented to my own miſery, and Guiaraha has ſtolen from me the only joy of my heart! O prophet—but,' ſaid the wretched Canfu, 'I dare not call upon thee, for I have joined with thine enemies, and thou haſt juſtly deſerted me!' We muſt, however, leave the ſorrowful hut of Canfu, and follow the ſteps of the little Kelaun among the mountains.

Kelaun was well acquainted with the vallies and rocks which ſtood near the habitation of his father; he knew the notches which Canfu, had cut as directions, and followed them faithfully till the day light decreaſed, every moment expecting to meet his father, and the ſheep, and the goats, whoſe company he preferred to the imperious Guzzarat. But when night overtook him, his little knees knocked together with fear, and becauſe his parent had forgotten to teach him to addreſs any other power, he prayed to Canfu, and cried aloud that he would come and deliver him.

He was then on a barren ſpot, ſurrounded on all ſides with rocks, except a ſmall aperture through which he had crept. As he gained the middle of this vale, a ſmall blue flame burſt forth out of the ground, which increaſed in a pyramidical form, till it ſeemed like an hillock of fire.

The wind immediately aroſe, and bellowed on the cliffs and ragged tops of the ſurrounding mountains, but no ſtorm could reach the bottom of the vale, where the infant Kelaun ſtood gazing at the riſing flame which burned in the middle of the heath. Preſently the air was filled with ſhrieks, and in a mo-

ment

ment the blue fire was ſurrounded with the Genii of the place.

The firſt in dignity ſtood the bold Giuaraha, ſhe commanded ſilence among them, and ere they began their midnight rites, harangued them to the following effect.

'O ye invincible but by water! ſee among your ranks an infant devoted to the power of our art. His parent has conſented to our dominion, and Kelaun, the ſon of Canfu, is committed into the care of the deſpiſers of Mahomet. Let us ſee, therefore, O royal race, how far the human heart is capable of being tutored in the licentious maxims of our undaunted eſtabliſhment: let us carry him to our palace, in the centre of the earth, and inſtruct him in ſuch artifices and wiles, as may make him a ſcourge to the humble dependants on the prophet of Mecca.' To this exhortation the whole aſſembly muttered applauſe, and the valley ſinking by degrees, deſcended with the Genii and their prize, and left the black heavy mountains above tottering with their powerful enchantments.

Kelaun, amazed and confounded at the ſight, filled the air with his cries, but his fears were vain, Canfu had reſigned his ſon, and Mahomet would not reſcue thoſe who miſtruſted and hated his government. The valley having deſcended for ſome time, at length ſtopped, and with a ſhake like that of an earthquake, ſettled itſelf in the bowels of the globe. No ſooner was the valley fixed, than the ſolid rocks which ſurrounded it, opened on every ſide, and formed rough and irregular arches and avenues leading from its centre.

Immediately an innumerable hoſt of evil Genii iſſued from the rocks, and the place was filled with the reſtleſs ſpirits of thoſe diſturbers of mankind. But far above the reſt was ſeen the proud Allahoara, the leader and encourager of that rebellious crew of Genii, whoſe voice was as the echoes of thunder on

the mountains, and whoſe reſtleſs eye-balls ſhot flaſhes of lightning like the vengeful clouds.

The little Kelaun ſtood aſtoniſhed at his preſence, and Giuaraha led him trembling like the pendant aſpin leaf that overſhadows the flood. Allahoara, who knew the prize that his ſiſter Giuaraha had brought, commended her care and fidelity to the cauſe of the reſtleſs Genii, and gave orders that the infant ſhould be immediately put under proper tutors to educate him, and make him capable of the work they propoſed to employ him in.

Giuaraha was appointed his nurſe, and ſhe it was whom Allahoara commanded to lead Kelaun through the ſchools of that abandoned race. Theſe orders being iſſued, the tumultuous band diſperſed through the caverns and the arched rocks, and left Giuaraha with her little prize.

At firſt the Genius led him through a range of vaulted rocks, into a long room of ſplendid garments, and endeavoured to fix his attention upon them; ſhe made him try on ſeveral, and told him he looked like a little god. Kelaun was pleaſed withe finery of the place, and began to give credit to the words of Giuaraha. His little head was ſoon filled with vanity, and his thoughts centered in himſelf. Next ſhe placed him on a ſoft ſopha, at the extremity of the room, and while he lay entranced in ſleep, ſhe preſented before his imagination a viſion of the night.

Kelaun, as he ſlept, thought that he ſaw his father Canfu on the rocks of Ga-bel-el-ared; the form of his viſage was as the dark black precipice, and he ſpake as the angry waves when they ruſh into the hollow caverns; he chid the little Kelaun becauſe he appeared ſo gay, and commanded him to put on his ſhepherd's coat, and follow the twelve ſheep to the brook, Kelaun awaked with the terrors of the viſion, and told his tale to the artful Giuaraha.

'Silly father!' ſaid the Genius; 'ſilly Canfu, the ſhepherd! ſhall Kelaun, the favourite of the Genii,

Genii, regard the dreams of a father, or think again of the poor ſhepherd Canfu ? no, my ſon, deſpiſe the leſſons which the baſe goat-herd has taught you, and think no more of the tale of thy unworthy parents, Kelaun, my ſon, was born to rule; how then ſhall he who is a king, regard the leſſons of poverty and ignorance!'

She then took the vain ſon of Canfu by the hand, and led him, accoutred in tawdry robes, to a ſmall field were a thouſand little imps were playing together; at the ſight of Kelaun, they all bowed, and began to praiſe the plumes, which adorned his head, and the robe which flowed from his ſhoulders. They entered into conteſts to divert him, and filled the place with tumult aud diſorder. Some brought before him divers little animals, which they contrived to torture by a variety of puniſhments. Others taught him to confound and deſtroy whatever he met with; while a little imp put in his hand ſeveral implements of cruelty, and encouraged him to exerciſe them on his comrades.

Kelaun entered with ſavage joy into the ſpirit of his inſtructor, and firſt began to wreak hie wanton cruelty on the adviſer of the ſport: nor would aught but magic art have prevented him from goading the perſon of the Genius Giuaraha. Having a ſhort time uſed him to theſe ſports, ſhe took him to a ſmall hut, where dwelt an old hag, accoutred in rags and filth.

'Morad,' ſaid the Genius 'I will leave this pupil with you for a time; inſtruct him in your arts, and make him a fit ſcourge for mankind.'

Morad immediately ſtruck the little Kelaun to the ground with her crutch; after a time he aroſe with tears in his eyes; and found the Genius had left him.

'Strip, urchin,' ſaid Morad, 'ſtrip off theſe fool's feathers, and take that veſſel to the brook for water.'

Kelaun recovering from the blow, refuſed to obey Morad, and enquired for his former inſtructor; but the old hag with curſes drove him out of the houſe to

a muddy

a muddy ditch, where ſhe commanded him to draw water for their ſupport. Kelaun ſaw it was in vain to diſobey; he brought the wretched produce of the ditch to the hut, and Morad ſet before him ſome carrion for his ſupport.

'The leſſon of poverty and neceſſity,' ſaid the hag, 'is various; it makes men merciful, or it makes them cruel. It teacheth the mean ſpaniel to crouch, but it ſmeareth the mouth of the tyger with carnage and blood.'

'Be mine the tyger's lot,' ſaid Kelaun, 'though Morad be the ſubject of my wrath.'

'The bleſſings of Morad, which are curſes, attend thee,' replied the hag.

Morad then led the little urchin into a dark cave, filled with the bodies of the dead.

'There,' ſaid ſhe, 'learn to glut thyſelf with human gore; this is thy reſting-place. Early in the morning muſt thou riſe to ſome new work of miſery.

Kelaun, though hardened in malice and ſtubbornneſs, yet ſhuddered at the thoughts of ſuch a lodging, and followed Morad as ſhe went forth from the cavern; but the hag ſeized him by the hair, and dragging him back, ſhe muttered ſome enchantment over him, and left him without motion on the bodies of the ſlain. Cuſtom ſoon reconciled the little imp to this ſcene of horrors, and Morad perceiving him ſufficiently inured to the ſight of wretchedneſs and poverty, carried him again to the Genius Giuaraha.

'Is Kelaun,' ſaid the Genius, 'the favourite of Morad?' 'Yes,' anſwered the hag, 'Kelaun is now fit for the leſſons of fraud and hypocriſy.'

Giuaraha then led him toward a dark gloomy wood, in the centre of which lived the old and decrepit Nervan. 'Nervan, the friend of our race,' ſaid Giuaraha, 'receive this pupil into thy arms, and teach him the leſſons of fraud and hypocriſy.'

Nervan bowed humbly to the Genius, and taking Kelaun by the hand, he led him into a cell formed of bones and ſkulls.

'What doth the little imp of mortality,' ſaid Nervan, 'think of my dwelling?' 'I think,' ſaid Kelaun, 'that Morad has devoured the carcaſe, and left Nervan the bones.' 'So,' continued Nervan, 'think the ſons of folly; as the eye believes, do they believe, and their minds are guided by the ſenſes of their bodies. Such intellects will make thee inferior, and not above mankind; take then this ſponge, and draw it over thine eyes.'

Kelaun took the ſponge which Nervan drew forth from under his garments, and having applied it to his eyes, beheld not a cell of bones, but a noble moſque, adorned with the tombs of ſultans and prophets. Nervan immediately proſtrated himſelf before one of the tombs, and bid Kelaun do ſo likewiſe. The ſon of the ſhepherd knew not what worſhip he was to pay, but imitated the devout motions of Nervan.

As the old man aroſe, Kelaun enquired, why he, the ſervant of the race of Genii, who deſpiſe Mahomet, ſhould worſhip in his temple.

'So,' ſaid Nervan, 'think the ſons of folly; as the eye believes do they believe, and their minds are guided by the ſenſes of their bodies.

'Know then, thou feather, who ſwimmeſt upon the ſurface of the lake, but ſeeſt not what rocks it conceals, that the greateſt irreligion is a mockery of Alla and his prophets, and that hypocriſy is the moſt dangerous vice of the evil-minded. Let the credulous followers of Mahomet believe thee devout, and let them ſee thee proſtrate before this tomb, ſo ſhall thy vices be coloured by enthuſiaſm like unto virtues, and thy ſins ſhall appear as the fulfilling of the dictates of religion. Weak minds are overpowered by ſuperſtitious fear; and he who believes without foundation, is as the quickſand in the ſea.'

At theſe words Giuaraha appeared*: 'Enough,' ſaid the evil Genius, 'enough is done: ſtrong paſſions and deſires thou haſt by nature, O Kelaun! thy parents have ſuffered them to increaſe, and I have taught thee to indulge them. Thou art now a fit ſcourge for the faithful, and ſhalt this day ſee with me the realms of the Caliph of Bagdat.' As ſhe ſpake, ſhe ſeized the youth by the arm, and in a moment they were in the royal palace of Bagdat.

Kelaun found himſelf in a large apartment; a noble youth on a ſopha was ſleeping before him.

'Kelaun,' ſaid the Genius, 'thou beholdeſt the heir of the Caliph of Bagdat.' But I have no weapon," anſwered he, 'to eternize the ſleep of this delicate heir.'

'That,' replied Giuaraha, 'is not permitted us. Could we carry our agents at pleaſure to perpetrate what miſchief we have conceived againſt the ſons of the faithful, Kelaun ſhould have a thouſand darts, all charged with the poiſon of the ſcorpion; but, alas! our power is curbed by that Mahomet whom we deteſt! neither could I have brought Kelaun to this place, had not Raalcour, the heir of the Caliph of Bagdat, neglected to make his pilgrimage to the tomb of the prophet. But your hand muſt not be upon his life; therefore, I will ſecure Raalcour, and give to Kelaun the form of his perſon.

* In the original, Kelaun is led from one ſcene of villainy to another, which he learns from the ſeveral tutors Giuaraha appoints over him. But the deſcriptions are very horrid, and ſo full of the moſt abominable devices, that I thought it proper to ſuppreſs the account of the ſchools of vice, as bad hearts might be too far inſtructed by them, and good hearts could not read them without ſome uneaſineſs. I have therefore omitted theſe, and brought Kelaun out of the regions of darkneſs as ſoon as I could, though I am ſenſible the beauty of the tale will be leſſened, The EDITOR.

So saying, Giuaraha breathed on the son of the shepherd, and touching the sleeping Raalcour with her finger, he became a bird.

Kelaun seeing the metamorphosis, ran eagerly to seize the bird, and Raalcour had died under his hands, but for the interposition of Guiaraha.

'What wretch!' said the Genius, art thou so abandoned in malice, that the commands of thy protectress can have no influence over thee! the curse then of blindness fall upon thee; and lest you should betray by your malicious follies the secrets of our race, I will take from you the remembrance of the past.'

'And cursed,' returned Kelaun, cursed by the prophet whom thou hatest be thy detested race; may your toils and labours be ever attended with the execrations of those whom you pretend to serve! There is neither peace nor friendship, there is neither gratitude nor love in the workers of evil, and they shall be first to curse you, whom ye most seek to bless.' At these words, the Genius answered not, but fled howling away; for she perceived the spirit of the prophet of Mecca spake in Kelaun, and she sought with remorse the caverns of earth, the vallies of death.

And now the mutes and eunuchs opened the doors of the apartment, and prostrated themselves before the fictitious Raalcour. 'Death,' said they, 'hath closed the eyes of Zimprah, and the Caliph of Bagdat, thy father, is ascended into the ninth heaven! The Houri's bathe his precious body in rivers of milk, and everlasting virgins new weave, at his approach, the bowers of Paradise; he is gone unhurt over the burning grates, he is chief in honour among the race of the faithful?'

Kelaun heard the voices of the eunuchs, but saw them not, and they were amazed to find their supposed Caliph groping like unto one who searcheth for light.

'O,' said the chief of the eunuchs, 'what evil hath befallen my royal lord? Why doth he refuse to look upon his prostrate slaves? The whole city wait with

longing

longing eyes to behold their new Caliph, and Raalcour ſeeth not the ſlaves which acknowledge him for their lord.' 'Proclaim then,' ſaid Kelaun, 'the mightieſt rewards for him who ſhall reſtore to the powers of ſight the Caliph of Bagdat.

Seven days went the heralds forth with trumpets and hautboys, and proclaimed the mightieſt rewards for him who ſhould reſtore to the powers of ſight the Caliph of Bagdat. The tribe who gave eaſe to the ſick came to the palace in throngs, all promiſing ſight to the blind caliph, but their applications had no effect on the repreſentative of Raalcour. The caliph, enraged by diſappointment, commanded all thoſe that failed to ſudden execution. Every day was the axe of the executioner fed with blood, the city mourned the loſs of its ſages, but the eyes of the Caliph were ſtill ſtrangers to light.

After a time, came a young man in the habit of a phyſician, and required to be brought before the caliph, that he might try his ſkill. The attendants in the ſeraglio were ſorry to ſee any more pretenders arrived; they cautioned the young phyſician not to undertake a cure which was ſo likely to end in his own deſtruction; nor add by his intrepidity to the blood which had been already ſpilled in the city.

To theſe remonſtrances he anſwered nothing; but, with a ſmile, bid them not diſtruſt his ſkill, but immediately admit him to the preſence of the caliph. The ſlaves and eunuchs of Kelaun obeyed with reluctance, and led the young man into the chamber of the fictitious caliph, with the ſilence and ſorrow that they would have carried out a friend to the incloſures of the dead.

The young phyſician made his obeiſance before Kelaun; but the ſurly monarch bid him proceed to his work without delay, as the hand of the executioner waited for his head. The young man ſeemed not the leaſt diſmayed by his threats, but taking a quantity of powder from a bag which he held under

his veſt, he blew it in the face of the caliph, and the ſcales fell from his eyes, and Kelaun beheld the light.

The attendants in the ſeraglio beheld with joy the happy transformation, and the caliph ſurveyed with eyes of pleaſure, the man who had bleſſed him with ſight.

'Let this phyſician,' ſaid he, 'be exalted in the land; let him be above every vizir and every noble in our realms; let honour attend him, and every new ſun behold him more and more reſpected and beloved. Demand of me,' continued Kelaun, 'demand what reward your ſoul would wiſhed to be poſſeſſed of, even to the half of my kingdom, and thou ſhalt enjoy it.

'O caliph,' anſwered the young phyſician, 'far be it from me to ſeek honour or riches; far be it from an humble cottager to mix in the tumults of the great; forgive me but one deceit, and the heart of thy ſervant ſhall reſt ſatisfied for ever.'

As ſhe ſpake theſe words, the young phyſician laid bare her boſom, and Kelaun beheld he was talking to a beauteous female.

'Happy am I,' ſaid the Caliph Kelaun, 'that nature has pointed out a proper reward for my lovely phyſician: yes, fair ſtranger,' continued he, 'thou art the ſultana of my heart, and ſhall divide with me the pleaſures and the empire which I enjoy.

The fair ſtranger fell at the caliph's feet, and after a ſmall ſilence, thus addreſſed the fictitious Raalcour.

'To be the meaneſt of thy ſlaves, is the wiſh of Guzzarat, the daughter of the peaſant Raaſk, a baſe inhabitant of the mountains of Gabel-el-ared.'

'I know not,' anſwered Kelaun, 'the mountains you ſpeak of, but Paradiſe itſelf would not be degraded by the birth of my lovely ſultana. But why do I ſuffer ſuch perfection to lie on the earth, like a jewel that is unfound, when it will add ſuch luſtre to my crown! Yes, lovely ſtranger, this day ſhall make thee miſtreſs of the Caliph Raalcour.' 'Strange

'Strange it is, my lord,' ſaid Guzzarat riſing, 'that the Prince Raalcour ſhould be ignorant of the mountains of Gabel-el-ared, where you have ſo often chaſed the foaming tiger on the rocks that hung over the cottage of my father, and where I have, with wiſhful eyes, traced your divine ſteps; nay, doth not my lord remember, that once, when tired and fatigued with the chaſe, he prayed my mother to bring him a cup of water; and ſhe ſent your ſlave Guzzarat to you with the milk of her goats? Yes my lord, you ſmiled when I approached, and you bid me obey with cheerfulneſs the command of my parent.'

The ſon of Canfu underſtood not this converſation; his memory of the paſt was taken from him; neither otherwiſe could he have known what the true Raalcour had done before his transformation.

'Alas, my princeſs!' anſwered Kelaun, 'I loſt with my ſight all the memory of the paſt; neither knew I my ſtate, when my ſlaves came around me, till my faithful eunuch declared to me my titles; but whether thou art deſcended from a throne or a cottage, whether thou cameſt like the ſapphire, from the entrails of the earth, or like the morning ſtar from the chambers of the ſun, thy worth are in thyſelf, and can receive no additional luſtre from that which ſurrounds it. But by what art, my fair ſtranger, did you work this miracle in my behalf? Who did open the treaſures of phyſic before thee, and where did the young virgin of the mountains obtain a knowledge ſurpaſſing the ſages who have long ſtudied in the city?'

'My lord,' anſwered Guzzarat, 'ſhall hear his ſlave unfold all her knowledge before him. Several moons had paſſed, ſince I had ſeen my prince Raalcour hunting in the mountains, when I heard from the caravans which travelled over our rocks, that the Caliph Zimprah was no more, and that Raalcour, his ſon, was proclaimed Caliph of Bagdat; the travellers alſo informed me, that the caliph's ſight was departed

from him, and that high rewards were publiſhed for thoſe who ſhould reſtore him to his ſight. Hearing theſe things, my mind was with my lord the caliph, and I wiſhed for the power of giving light to the eyes of my prince; and I ſaid to my mother, "O that Guzzarat was capable of reſtoring ſight to the blind!"

"Wherefore," ſaid the wife of Raaſk, "doth Guzzarat long to occupy the buſineſs of the ſages? Then made I anſwer, "Knoweth not my mother, that the caliph languiſheth in darkneſs, and the ſight of his eyes are paſſed from him?" And ſhe anſwered, "Vain Guzzarat! how doth the pomp of greatneſs bewilder the thoughts and wiſhes of the poor? Alas, my daughter hath forgotten contentment, ſince ſhe ſaw the richneſs of the garments of the prince Raalcour! Vain Guzzarat, return to thy charge, and feed the goats in the paſtures of Gabel-el-ared."

'So ſaying my angry parent drove me before her, and ordered me to keep my father's goats from ſtraying on the mountains. My feet obeyed the voice of my mother, but my heart fled like a leopard over the rocks, and was fixed on my lord the caliph.

'I went diſcontented with my goats to the mountains, and ridiculed the poverty and humility of my parents. "Why," ſaid I ſighing, "hath nature put aſpiring minds under the fetters of age and authority! why muſt the quick pulſe of gaiety and youth be deadened by the torturing precepts of infirmity! doth not the young lion ruſh more furiouſly on its prey, than the aged ſovereign of the woods? doth not the colt outſtrip its mother in the chace. Why then ſhould the bloom of Guzzarat be hidden and buried with the wrinkles of the wife of Raaſk?"

'As I ſpake thus to the rocks and caverns, I beheld a young ſhepherdeſs entering the paſtures; her hair was interwoven with the pride of the fields, and chaplets of flowers hung around her garments; ſhe lightly tripped with her feet to the muſic of a flute which ſhe breathed upon, and her voice, like the voice

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of melody, was intermingled with the wild notes of her inſtrument. As ſhe advanced with her flocks, I aroſe to meet her in the dance. She ſmiled at my approach, and thus ſhe began her pleaſant raillery.

" O elegant companion of the goats and ſheep, how doſt thou love to revel here in the luxurious boſom of thy parent mountain! Happy Guzzarat, whoſe pleaſure is obedience; and happier wife of Raaſk, who is bleſſed with the eldeſt daughter of duty and ſubmiſſion!"

'As ſhe thus ſpake, ſhe caſt a ſmile of ridicule upon me, and turning, cried out, " Follow, dear Guzzarat, yon adventurous goat; behold thy companion is clambering among the precipices!"

'I looked, indeed, and ſaw the goat was ſtraying, but ſtung with her ſeverities, I cried out, " O fair ſtranger, rather leſſen my misfortunes by your pity and advice, than increaſe them by your cruel reflections?"

" Is Guzzarat, then," ſaid the ſhepherdeſs, " willing to follow the advice of her friend?" " Yes," anſwered I " deliver me but from this diſtreſſed ſituation and I will for ever acknowledge your kindneſs."

" Then," anſwered the ſhepherdeſs, " return to your cottage, and whatever you are ordered to perform, be diſobedient; and if I find you faithful, meet me here in three days." As ſhe ſaid thus, ſhe again began her ſong, and winding with her flock among the rocks, ſoon ſtole from my ſight.

'At night I returned to the cottage, and the wife of Raaſk ordered me to prepare a kid for our ſuppers; but her commands were to me of leſs conſequence than the promiſe which I had made the ſhepherdeſs of the mountains. The wife of Raaſk was enraged at my diſobedience; and my father being abſent, ſhe called her neighbour Canſu, to help in ſubduing her refractory daughter.

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'The monſter Canfu was rejoiced to torment me; he dragged me by the hair to the cottage, and tied me to a poſt that is fixed before the door.'

'Who,' ſaid the caliph enraged, and interrupting Guzzarat's tale, 'who is this wretch Canfu, who dared violate the beauties of my lovely Guzzarat?

'Prince of my life,' anſwered Guzzarat, 'you have not yet heard the cruelties of this baſe ſhepherd; my ignominious ſituation did not ſatisfy the malice that he had conceived againſt me. My father returned home at night, and hearing my obſtinacy, commended his wife for calling in the aſſiſtance of Canfu to ſubdue me. But I told him, I was tired of a peaſant's life, and would not controuled.

'Raaſk put on frowns as I ſpoke, and his countenance was turned againſt me. "What!" ſaid he, with fury and rage, "doſt thou deſpiſe the parents that have nouriſhed thee, and thy friends that would reclaim thee? Then let the bleſſings of them that would bleſs thee, turn into curſes on thy diſobedient head, and let the friendſhip of Canfu be fury and controul over thee." "Yes, anſwered the cruel Canfu, "I, my friend, will ſubdue this wicked Guzzarat for thee. The heart of the parent bleedeth for the tears of its offspring, but correction cometh beſt from a friend."

'My father then delivered me into the hands of the monſter Canfu, who forced me from the ſight of my parents to his odious cottage. As ſoon as we arrived there, I was given over to the correction of his wife.'

"There," ſaid the wretch Canfu, "revenge the loſs of thy ſon on this proud diſobedient female." The eyes of the wife of Canfu gliſtened as ſhe beheld me, and her rage and revenge broke out in blows and imprecations; nor did the mercileſs woman forbear, till, overcome with her cruelty, I ſunk to the ground.

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'By the powers of desolation,' said the fictitious Caliph Kelaun, 'the wretch Canfu and his cursed wife, shall experience the most exquisite tortures! Let them,' continued he, 'turning to his eunuchs, let the wretches be brought ere the morning to the divan, and let a scaffold be erected so that the whole city may be witness to their punishment.'

'Yea,' answered Guzzarat, prostrating herself before the caliph: 'so let the enemies of the righteous perish!'

'Proceed,' said the caliph, raising her up, 'proceed, lovely Guzzarat, in your tale; I am in terrors to think how you escaped the malice of your accursed enemies.'

'For two days, answered Guzzaret, 'I was confined and tortured by Canfu and his wife; and the third day, as she dragged me forth to inflict her daily stripes upon me, (her husband being with his flock) I rose up against her, and contended with her. She called for help, but no one was near; at length I prevailed, and leaving her stretched on the ground in a swoon, I hastened to the rocks, where I had before seen the shepherdess of the mountains, still in terrors lest Canfu should stray in the same paths. At the decline of the sun, my fair instructress appeared, but her flock followed her not; she held in one hand a bag, and in the other a bundle of raiment.

'As she advanced forward, she held forth the bag, to me, saying, "My spirited pupil, take this powder, and put on this raiment, the garb of a sage of Bagdat, and I will convey you to that city, where you must demand admittance to the caliph, and throwing some of this powder in his eyes, he shall receive his sight."

'She then arrayed me in the vestments she had brought and giving me the bag, she blew upon me and in a moment I found myself in the streets of Bagdat before the royal palace. A crowd soon gathered around me.'

"What

"What!" ſaid they, art thou alone left of our ſages, or art thou a ſtranger? which if thou art and cannot give ſight to the blind, depart this city." "Yes," anſwered I, "I am come to reſtore Raalcour to his ſight." "Then may the prophet bleſs thy work," anſwered they.

'Immediately I entered the palace, and thy eunuchs brought me before my lord the caliph.'

'This day,' ſaid the fictitious Raalcour, 'ſhall be for ever remembered with joy, for I have not only received the ſight of my eyes, but alſo an object worthy of their utmoſt contemplation.' The caliph then took the ambitious fair-one by the hand, and that day ſhe was proclaimed ſultaneſs of Bagdat.

In the mean time the meſſengers of the caliph ordered the ſcaffold to be prepared, and ſent out an armed body to apprehend Canfu and his wife. The ſoldiers arrived at the cottage in the night, and beating againſt the door, demanded Canfu to come forth. Canfu looked through the lattice, and ſaw the ſoldiers of the caliph; and being terrified at the ſight, he cried out, 'O Genii of the air, where is Kelaun, my ſon? where are the promiſes which you made to the wretched Canfu? now, if ever, O help my diſtreſs.'

As he ſpoke, the evil Genius Giuaraha appeared. 'What,' ſaid ſhe, 'does my ſubject Canfu require?' 'O,' anſwered Canfu, 'the ſoldiers of the caliph beſet me; thou knoweſt, good Genius, that they are the inſtruments of death.'

'Fear not, ſhepherd,' anſwered Giuaraha; 'have not I ſaid it, and who ſhall make vain my words? Even yet ſhalt thou ſee Kelaun thy ſon, in the arms of the imperious Guzzarat. Nay,' continued ſhe, 'aſk me no more, thy wiſh alone was to ſee thy ſon Kelaun, the huſband of thy neighbour Raaſk's daughter; the Genii of the air are contented to fulfil their promiſes. If we grant your wiſh, what more

have

have you to require? Whether the blind wiſh of mortality proceedeth from wiſdom or folly, concerneth but little our immortal race.' Thus ſaying, Giuaraha turned from Canfu with a ſmile of contempt, and ſpreading her airy pinions, diſappeared from his ſight, and the ſoldiers ruſhing into the cottage, bound the wretched parents of Kelaun, and led them away to the city of Bagdat.

Before the ſun was awakened from the dream of night, Canfu and his wife were led in chains to the outer court of the palace, and the firſt ſalutation which the eunuchs gave the fictitious Raalcour and his new ſultana, was, that Canfu and his wife were confined in chains in the outer court of the ſeraglio.

The eyes of Guzzarat ſwam in malice at the eunuch's report, and the metamorphoſed caliph aroſe with indignation to ſee the enemies of his ſultaneſs tortured before his face A throne was prepared at a diſtance from the ſcaffold, whither the pretended Raalcour and Guzzarat aſcended, with all the nobles of the court of Bagdat. The ſtreets were filled with expecting eyes, and the whole city with eagerneſs ſtrove which ſhould be the neareſt ſpectators of the bloody tragedy:

The caliph had commanded that no terrifying ceremony ſhould be omitted. His ſhort reign had already been a reign of cruelty, and in this execution he was willing greatly to exceed the former meaſures of his tyrannic diſpoſition. Twenty officers in black, their heads bald, and their legs and feet naked, proceeded to the ſcaffold, bearing a ſkull in their right hands, and a torch burning with fœtid odours in their left. Theſe were followed by ſix dreſſed in white, on whoſe cloſe garments bones were painted, in imitation of ſkeletons and other fearful ghaſtly forms. Theſe ſpectres had each a raw piece of fleſh in their mouths, dropping with gore and clotted blood.

Next twelve of a gigantic ſtature came ſtalking forward; their faces were painted of a fiery red, a fictitious

titious ſmoke ſeemed to iſſue from their noſtrils, and each bore in his arms a naked infant, on whom they inflicted real torments; for ſuch was the cruelty of the Caliph Kelaun, that rather than loſe that addition to the fatal tragedy he meant to repreſent, he had commanded twelve infants to be furniſhed out of the city for that inhuman ſcenery. The cries of theſe poor infants ſtruck the hearts of the populace with the moſt lively terrors, and multiplied, beyond thought, the diſtreſs of Canfu and his wife, who followed the twelve of gigantic ſtature.

Firſt came the wife of Canfu. Two naked figures, ſmeared with blood and carnage, drew her along with red-hot pincers. Her cries pierced every heart, but thoſe of the curſed Kelaun, and his imperious ſultaneſs. The malice of Guzzarat was unſatisfied with the performance of the tormentors, and ſhe called out from the throne, and commanded them to ſtrike their inſtruments ſtill deeper into the fleſh of her enemy. The laſt in this melancholy ſcene was the ſhepherd Canfu; he was borne by eight ſlaves, arrayed in the bloody ſkins of as many tigers. Each ſlave held a jagged hook in his hand, which being plunged into he fleſh of the wretched ſhepherd ſerved as handles to ſuſpend him in torment. The cries, the groans, and lamentations of this miſerable couple, were ſuch as the enemies of Mahomet only could utter, and the hearts of the evil Genii hear, without remorſe and horror; the whole city groaned to ſee the tyranny of the caliph, and the ſavage joy of his haughty ſultaneſs.

As this hated poſſeſſion was moving from the ſeraglio to the ſcaffold, the ſhouts of a multitude, and the inſtruments of war, were heard at a diſtant part of the city. The fictitious caliph, in terrors, commanded the bloody tragedy to ſtop, and enquired what noiſe in the city diſturbed his ears. The whole populace were amazed, no one knew the cauſe, nor could imagine where the diſtant tumult could proceed.

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The caliph's uncertainty was ſhort, for in a moment the Genius Haſſarack appeared. She was clad in a refulgent armour of gold, a thouſand feathers nodded on her creſt, on her left hand ſat perched a little bird, and in her right hand ſhe held a wand of adamant. An hundred thouſand armed troops followed behind; the guards of Kelaun were confounded at the ſight, and the tyrant was ſo univerſally hated, that no one ſtrove to arm in his behalf.

As the Genius came forward, ſhe waved her adamantine wand, and the fictitious caliph and his cruel ſultaneſs became fixed on their thrones. She then turned to the wretched ſhepherd Canfu, who was ſtill upheld by the jagged hooks of the cruel tormentors. 'Curſed alike,' ſaid ſhe, 'are the agents and the inſtruments of cruelty.' As ſhe ſpake, the whole proceſſion ſeemed in flames, and in a moment all but Canfu and his wife were reduced to aſhes.

The ſinews of Canfu were almoſt benumbed with death, and the viſion of day was fading from his eyes; when Haſſarack appeared, ſufficient life only remained, for him to ſee and underſtand the ſcene before him.

'The law of his prophet was grievous unto Canfu,' ſaid the genius Haſſarac, 'and the unſearchable ways of the great Alla ſeemed unto him crooked and unjuſt. Shall then the thoughts of the righteous Alla be likened unto his thoughts? Or ſhall the hand of him who made the ſtars and ſun, be guided by the vain decrees of a reptile's heart?

'O Canfu! thou ſhort-ſighted unbelieving wretch, what haſt thou gained by leaving the worſhip of Mahomet, to follow the wicked ſteps of the Apoſtate Genii. It was becauſe the prophet of the faithful knew, that only evil could ariſe from the loves of Guzzarat and Kelaun, that he had intended ever to ſeparate them, thereby to bleſs and prolong the life of Canfu, his votary; bnt ſince you have denied Mahomet, your guardian, and ſought fellowſhip with his

enemies, therefore he hath ſuffered them to repay your impious ſervices with ſuch exquiſite miſeries, by granting you the fooliſh wiſhes of your heart. Behold then, thou worſhipper of the evil Genii, thou infamous renegade, thou blaſphemer of our holy prophet, the deſires of thy heart compleated.' As Haſſarack ſpake thus, ſhe again waved her wand, and the robes of the caliph fell from the fictitious Raalcour, and the form of his face was as the form of Kelaun, the ſon of the ſhepherd Canfu.

The tortured Canfu looked with amaze on his metamorphoſed ſon; nor was Kelaun leſs aſtoniſhed, when recovering his former ſhape and memory, he perceived that his cruelties had been directed againſt his father and mother. 'O curſed Giuaraha,' ſaid the faultering Canfu, 'thou haſt indeed joined Kelaun with the haughty Guzzarat. Thy promiſe is fulfilled, and Canfu falls a prey to the follies of his own ſhort-ſighted deſires.' As he thus ſpake, the wretched ſhepherd expired with his eyes fixed on Kelaun and his imperious miſtreſs; nor did the ſpirit of his wife ſurvive her huſband's melancholy fate.

Guzzarat beheld theſe ſtrange interviews with diſpleaſure; inſtead of the caliph Raalcour, ſhe found herſelf tied to her neighbour Kelaun, and herſelf no longer Sulaneſs of Bagdat, but again a mean ſhepherdeſs of Gabel-el-ared. Her tongue was charged with malice, and her eyes with reſentment, but Haſſarack had by her magic power ſtopped all further utterance of her paſſions.

The Continuation of the Tale of Kelaun and Guzzarat.

THE multitude of Bagdat, who were gathered around the ſcaffold, which the fictitious caliph had erected for the execution of Canfu and his wife, were hardly leſs aſtoniſhed at the amazing changes which the Genius Haſſarack had cauſed, than the principal actors themſelves. They ſaw with pleaſure

one

one tyrant depoſed, but they knew not how the ſhepherd Kelaun could perſonate their caliph.

Haſſarack knew their thoughts, and turning to the populace, 'Where,' ſaid ſhe, O inhabitants of Bagdat, 'where is your caliph Raalcour? Behold him,' proceeded ſhe, 'here in the form of this bird, ſuffering the malice of the evil Genii. But do uot think, O inhabitants of Bagdat,' continued ſhe, 'that Mahomet had permitted this transformation, unleſs Raalcour, by neglecting to attend the moſques of the prophet, had ſubjected himſelf to the diſpleaſure of Alla. But his ſufferings are at an end, and to me it is given to reſtore your loſt caliph to his ſubjects.' Thus ſaying, ſhe gently ſtroked the bird with her wand, and by degrees Raalcour was reſtored to his former ſhape.

The inhabitants of Bagdat ſaw with the utmoſt joy the pleaſing transformation, and ſent up their public thankſgivings to Mahomet and Haſſarack, who had delivered them from the bondage of the tyrant Kelaun, and reſtored to them their lawful caliph Raalcour. Raalcour was no ſooner ſenſible of his transformation, than he aſcended the ſcaffold, and kneeling in the ſight of all his ſubjects, 'Thus,' ſaid he, 'O my people, do I petition our prophet for pardon and peace. To Alla, the All-powerful, belongeth glory and worſhip; and baſe are we his creatures, if we neglect to pay our religious ſervices unto him. For what is the moſt perfect mode of life, or uprightneſs, free from guile, if we neglect to praiſe and bleſs the Author of our exiſtence?' 'Well pleaſed am I,' ſaid Haſſarack, 'to ſee theſe early acknowledgments of your gratitude, O caliph; and now having humbled yourſelf before Alla, aſcend your throne, and begin your reign of juſtice upon theſe offenders againſt Alla and his people.'

'Let then,' ſaid Raalcour, 'let the wretches, Kelaun and Guzzarat, aſcended the ſcaffold which themſelves have prepared for a different execution. But

let their deaths ſhew the humanity of their judge, though not the heinouſneſs of their own offences,"
'May the reſt of your judgments, O righteous caliph,' returned Haſſarack, 'be ever like the firſt; then will your ſubjects obey you with joy, and Mahomet, the rewarder of the faithful, will hereafter receive you into the bliſsful ſeats of ever-living paradiſe.' At theſe words, the Genius Haſſarack diſappeared, and the executioners led the haughty Guzzarat and Kelaun, the ſon of the ſhepherd Canfu, to the ſcaffold.

Kelaun aſcended with a ſullen reluctance, and Guzzarat ſeemed more wiſhful to avoid her companion than the fate which ſhe met. Ere the axe had ſevered the head of the malicious ſhepherd, Kelaun turned his eyes toward the earth, and ſtamping with his feet, thus uttered his laſt rageful imprecations.

'Slave have I been to evil all the days of my life; I have toiled and earned nothing; I have ſown in care, and reaped not in meriment; I have poiſoned the comfort of others, but no bleſſing hath fallen into mine own lap; hated am I among the ſons of men, blaſted are the paths whereon I tread; my paſt actions are ravenous vultures gnawing on my bowels, and the ſharpened claws of malicious ſpirits await my arrival among the regions of the curſed. Strike then, O axe, ſince the lightning of Alla delays to blaſt me; and let my baneful body be trampled under the feet of the faithful, as the traveller cruſheth with his heel the venomous adder!'

'The words of Haſſarack,' ſaid the ſage Iracagem, ariſing, are laden with the dew of inſtruction; nor are our labours needleſs for the benefit of the children of men, ſince thoſe accurſed Genii, the rebellious mockers of our holy prophet, are inceſſantly beguiling the footſteps of the reptiles of earth; but praiſed be the prophet whom we ſerve, that impious race have no power over the faithful and obedient diſciples

of

of Mahomet. Such as have refuſed his ſacred laws, or what is more dreadfnl, ſuch as have known, and yet diſregarded his commandments, are left a prey to thoſe diſobedient ſpirits.'

'But, O my ſiſter,! continued the ſage Chief, to the Genius next to ſpeak, the eye of day grows dim, and theſe tabernacles of earth whom we are inſtructing, will ſhortly ſink with nature into the ſleep of night; nor ſhall we break through the laws of the creation, or detain them from the bleſſings of reſt. Alla hath made the day for labour and care, and the night for peace; and the works of Alla are wonderful and good.'

At theſe words the bright aſſembly aroſe, and left the children of earth to their attendant Genii, who were led into apartments, and refreſhed with plain and ſimple diet: and early the next morning, after their ablutions and attendance in the moſque, where the race of immortals do frequent homage to their prophet, they returned with their guardian Genii to the magnificent ſaloon; where after the aſſembly were ſeated, the ſage Iracagem aroſe and ſaid—

'The leſſons of my brethren yeſterday were firſt deſigned to inculcate a regular ſearch after happineſs, which religion alone can teach us, as the merchant Abudah experienced in his various reſearches.

'Our firſt and greateſt duty is to obey the all-powerful Alla, and to ſerve him in truth and humility; not to miſtake, like Alfouran, the creature for the Creator; nor, like Sanballad, to leave the duties of our reſpective ſtations unfulfilled, to follow after an idle phantom in cells and caverns of the earth; much leſs to mix hypocriſy with devotion, and to offend Alla, in order to deceive mankind. But to love and prefer his will and his law above all things, even above the pleaſure and temptations of the world; leſt, like the Sultan Haſſan Aſſar, we add preſumption to our crimes, and having been inſtructed in our duty, refuſe to practiſe it. Obedience to Alla

will make all things eaſy to us, it will give bloom to Nakin Palata, and joy and comfort to the ſons of the faithful, while we readily ſubmit to our allotted taſk, and call not in queſtion, like Canfu, either the wiſdom or mercy of Alla, who doth often withhold what might be eſteemed bleſſings from us, in order to prevent us from the ſtorm which we neither can foreſee nor diſſipate. To truſt therefore in him, to love him, to exalt him, to obey, and to give him praiſe, is the chief end and creation of man.

'But as mutual weakneſs requires mutual ſupport, ſo the great Alla has given to his children, the laws and the duties of ſocial morality, which will be explained to their tender minds by example, fraught with the bleſſings of inſtruction—Therefore, O ſiſter,' ſaid the ſage Iracagem, to her whoſe throne was placed by Haſſarack's, 'let this favoured aſſembly partake of your entertaining advice.' The Genius immediately aroſe, and began the adventures of Urad, or the Fair Wanderer.

TALE V.

The Adventures of Urad; or, the Fair Wanderer.

ON the banks of the river Tigris, far above where it waſhes the lofty city of the faithful, lived Nouri in poverty and widowhood, whoſe employment it was to tend the worm who cloaths the richeſt and the faireſt with its beautiful web. Her huſband, who was a guard to the caravans of the merchants, loſt his life in an engagement with the wild Arabs, and left the poor woman no other means of ſubſiſting herſelf, or her infant daughter Urad, but by her labours among the ſilk-worms, which were little more than ſufficient to ſupport nature, although her labours began ere the ſun-beams played on the waters of the Tigris, and ended not till the ſtars were reflected from its ſurface. Such was the buſineſs of the diſconſolate Nouri, when the voluptuous Almurah was proclaimed ſultan throughout his extenſive dominions; nor was

it long before his ſubjects felt the power of their ſultan; for Almurah reſolving to incloſe a large tract of land for hunting and ſporting, commanded the inhabitants of fourteen hundred villages to be expelled from the limits of his intended incloſure.

A piteous train of helpleſs and ruined families were in one day driven from their country and livelihood, and obliged to ſeek for ſhelter amidſt the foreſts, the caves and deſarts, which ſurround the more unculti-vated banks of the Tigris. Many paſſed by the cottage of Nouri, the widow, among whom ſhe diſtributed what little remains of proviſion ſhe had ſaved from the earnings of her labours the day before; and her little ſtock being exhauſted, ſhe had nothing but wiſhes and prayers left for the reſt.

It happened, among the numerous throngs that travelled by her cottage, that a young man came with wearied ſteps, bearing on his ſhoulders an old and feeble woman, whom ſetting down on the ground before the door of Nouri, he beſought her to give him a drop of water to waſh the ſand and the duſt from his parched mouth. Nouri having already diſtributed the contents of her pitcher, haſtened to the river to fill it for the wearied young man; and as ſhe went, ſhe begged a morſel of proviſions from a neighbour, whoſe cottage ſtood on a rock which overlooked the flood.

With this, and her pitcher filled with water, ſhe returned; and found the feeble old woman on the ground, but the young man was not with her. 'Where,' ſaid Nouri, 'O afflicted ſtranger, is the pious young man that dutifully bore the burden of age on his ſhoulders?'

'Alas!' anſwered the ſtranger, 'my ſon has brought me hither from the tyranny of Almurah, and leaves me to periſh in the deſerts of the Tigris: no ſooner were you gone for the warer, than a crowd of young damſels came this way, and led my cruel ſon from his periſhing mother: but, courteous ſtranger,' ſaid ſhe to Nouri, 'give me of that water to drink,

that

that my life fail not with me ; for thirſt, and hunger, and trouble, are haſtening to put an end to the unhappy Houadir.'

The tender and benevolent Nouri invited Houadir into the cottage, and there placed her on a ſtraw-bed, and gave her the proviſions and a cup of water to drink. Houadir being ſomewhat refreſhed by the care of Nouri, acquainted her with the cruel decree of Almurah, who had turned her ſon out of his little patrimony, where, by the labour of his hands, he had for many years ſupported her, and that till that day ſhe had ever found him a moſt dutiful and obedient ſon; and concluded with a wiſh, that he would ſhortly return to his poor helpleſs parent.

Nouri did all ſhe could to comfort the wretched Houadir, and having perſuaded her to reſt a while on the bed, returned to the labours of the day When her work was finiſhed, Nouri, with the wages of the day, purchaſed ſome proviſions, and brought them home to feed herſelf and the little Urad, whoſe portion of food, as well as her own, had been diſtributed to the unhappy wanderers. As Nouri was giving a ſmall morſel to Urad, Houadir awaked, and begged that Nouri would be ſo kind as to ſpare her a bit of proviſions. Immediately, before Nouri could riſe, the little Urad ran nimbly to the bed, and offered her ſupper to the afflicted Houadir, who received it with great pleaſure from her hands, being aſſured her mother would not let Urad be a loſer by her benevolence.

Houadir continued ſeveral days with the widow Nouri, expecting the return of her ſon, till giving over all hopes of ſeeing him, and obſerving that ſhe was burdenſome to the charitable widow, ſhe one evening, after the labours of the day, thus addreſſed her hoſpitable friend.

'I perceive, benevolent Nouri, that my ſon has forſaken me, and that I do but rob you and your poor infant of the ſcanty proviſion which you by your hourly

hourly toil are earning: wherefore, liſten to my propoſal, and judge whether I offer you a ſuitable return; there are many parts of your buſineſs, that, old as I am, I can help you in, as the winding your ſilk, and feeding your worms. Employ me, therefore, in ſuch buſineſs in the day as you think me capable of performing; and at night, while your neceſſary cares buſy you about the houſe, give me leave (as I ſee your labour allows you no ſpare time) to inſtruct the innocent Urad how to behave herſelf, when your death ſhall leave her unſheltered from the ſtorms and deceits of a troubleſome world.'

Nouri liſtened with pleaſure to the words of Houadir. 'Yes,' ſaid ſhe, 'benevolent ſtranger, you well adviſe me how to portion my poor infant Urad, whom I could neither provide for by my induſtry, nor inſtruct, without loſing the daily bread I earn for her: I perceive a little is ſufficient for your ſupport; nay, I know not how, I ſeem to have greater plenty ſince you have been with me than before; whether it be owing to the bleſſing of Heaven on you, I know not. Far be it from me,' ſaid Houadir,' to ſee my generous benefactreſs deceived; but the thinneſs of inhabitants, occaſioned by the tyranny of Almurah, is the cauſe that your proviſions are more plentiful; but yet I inſiſt upon bearing my part in the burden of the day, and Urad ſhall ſhare my evening's labour. From this time Houadir commenced an uſeful member in the family of Nouri, and Urad was daily inſtructed by the good old ſtranger in the pleaſures and benefits of a virtuous, and the horrors and curſes of an evil life. Little Urad was greatly rejoiced at the leſſons of Houadir, and was never better pleaſed than when ſhe was liſtening to the mild and pleaſing inſtructions of her affable miſtreſs.

It was the cuſtom of Houadir whenever ſhe taught Urad any new rule or caution, to give her a peppercorn; requiring of her, as often as ſhe looked at them, to remember the leſſons which ſhe learnt at the time

ſhe

ſhe received them. In this manner Urad continued to be inſtructed, greatly improving, as well in virtue and religion, as in comelineſs and beauty, till ſhe was near woman's eſtate, ſo that Nouri could ſcarce believe ſhe was the mother of a daughter ſo amiable and graceful in perſon and manners. Neither was Urad unſkilled in the labours of the family, or the ſilk-worm; for Nouri growing old and ſickly, ſhe almoſt conſtantly, by her induſtry, ſupported the whole cottage.

One evening as Houadir was lecturing her attentive pupil, Nouri, who lay ſick on the ſtraw bed, called Urad to her. 'My dear daughter,' ſaid Nouri, 'I feel, alas! more for you than myſelf; while Houadir lives, you will have indeed a better inſtructor than your poor mother was capable of being unto you; but what will my innocent lamb, my lovely Urad do, when ſhe is left alone, the helpleſs prey of craft, or luſt, or power? Conſider, my dear child, that Alla would not ſend you into the world to be neceſſarily and unavoidably wicked: therefore always depend upon the aſſiſtance of our holy prophet when you do right, and let no circumſtance of life, nor any perſuaſion, ever biaſs you to live otherwiſe, than according to the chaſte and virtuous precepts of the religious Houadir. May Alla and the prophet of the faithful ever bleſs and preſerve the innocence and chaſtity of my dutiful and affectionate Urad! The widow Nouri ſpoke not again, her breath for ever fled from its confinement, and her body was delivered to the waters of the Tigris.

The inconſolable Urad had now her moſt difficult leſſon to learn from the patient Houadir, nor did ſhe think it ſcarcely dutiful to moderate the violence of her grief.

'Sorrows,' ſaid Houadir, 'O duteous Urad, which ariſe from ſin, or evil actions, cannot be aſſuaged without contrition or amendment of life; there the ſoul is deſervedly afflicted, and muſt feel before it can be cured;

cured; ſuch ſorrows may my amiable pupil never experience; but the afflictions of morality are like the portions of piety or iniquity; it is neceſſary that we ſhould be taught to part with the deſirable things of this life by degrees, and that by the frequency of ſuch loſſes, our affections ſhould be looſened from their early attachments. While you continue good, be not dejected, O my obedient Urad; and remember, it is one part of virtue to bear with patience and reſignation the unalterable decrees of Heaven; not but that I eſteem your ſorrow, which ariſes from gratitude, duty, and affection. I do not teach my pupil to part with her deareſt friends without reluctance, or wiſh her to be unconcerned at the loſs of thoſe, who, by a marvellous love, have ſheltered her from all thoſe ſtorms which muſt have in a moment overwhelmed helpleſs innocence. Only remember that your tears be the tears of reſignation, and that your ſighs confeſs an heart humbly yielding to his will, who ordereth all things according to his infinite knowledge and goodneſs.'

'O pious Houadir, replied Urad, 'juſt are thy precepts; it was Alla that created my beſt of parents, and Alla is pleaſed to take her from me; far be it from me, though an infinite ſufferer, to diſpute his will; the loſs indeed wounds me ſorely, yet will I endeavour to bear the blow with patience and reſignation!'

Houadir ſtill continued her kind leſſons and inſtructions, and Urad with a decent ſolemnity attended both her labours and her teacher, who was ſo pleaſed with the fruits which ſhe ſaw ſpring forth from the ſeeds of virtue that ſhe had ſown in the breaſt of her pupil, that ſhe now began to leave her more to herſelf, and exhorted her to ſet apart ſome portion of each day to pray to her prophet, and frequent meditation and recollection of the rules ſhe had given her, that ſo her mind might never be ſuffered to grow forgetful of the truths ſhe had treaſured up: 'For,' ſaid the provi-

dent Houadir, 'when it ſhall pleaſe the prophet to ſnatch me alſo frem you, my dear Urad will then have only the pepper-corns to aſſiſt her.'

'And how, my kind governeſs,' ſaid Urad, 'will theſe corns aſſiſt me?' 'They will,' anſwered Houadir, 'each of them, if you remember the precepts I gave you with them, but not otherwiſe, be ſerviceable in the times of your neceſſities.'

Urad, with great reluctance, from that time, was obliged to go without her evening lectures, which loſs affected her much; for ſhe knew no greater pleaſure in life, than hanging over Houadir's perſuaſive tongue, and hearing, with fixed attention, the ſweet doctrines of prudence, chaſtity and virtue. As Urad, according to her uſual cuſtom, (after having ſpent ſome few early hours at her employment) advanced toward the bed to call her kind inſtructor, whoſe infirmities would not admit her to riſe betimes, ſhe perceived that Houadir was riſen from her bed.

The young virgin was amazed at the novelty of her inſtructor's behaviour, eſpecially as ſhe ſeldom moved without aſſiſtance, and haſtened into a little incloſure to look after her; but not finding Houadir there, ſhe went to the neighbouring cottages, none of whom could give any account of the good old matron; nevertheleſs the anxious Urad continued her ſearch, looking all around the woods and foreſt, and often peeping over the rocks of the Tigris, as fearful that ſome accident might have befallen her. In this fruitleſs labour the poor virgin fatigued herſelf, till the ſun, as tired of her toils, refuſed any longer to aſſiſt her ſearch, when returning to her lonely cot, ſhe ſpent the night in tears and lamentations. The helpleſs Urad gave herſelf up entirely to grief; and the remembrance of her affectionate mother added a double portion of ſorrows to her heart; ſhe neglected to open her lonely cottage, and went not forth to the labours of the ſilkworm; but, day after day, with little or no nouriſhment, ſhe continued weeping the loſs of

Houadir,

Houadir, her mild inſtructor, and Nouri, her affectionate mother.

The neighbouring cottages obſerving that Urad came no longer to the ſilk-works, and that her dwelling was daily ſhut up, after ſome time knocked at her cottage, and demanded if Urad the daughter of Nouri was living. Urad ſeeing the concourſe of people, came weeping and trembling toward the door, and aſked them the cauſe of their coming.

'O Urad,' ſaid her neighbours, 'we ſaw you, not long ago, ſeeking your friend Houadir, and we feared that you alſo were miſſing, as you have neither appeared among us, nor attended your daily labours among the worms, who feed and provide for us by their ſubtle ſpinning.' 'O, my friends,' anſwered Urad, ſuffer a wretched maid to deplore the loſs of her deareſt friends! Nouri, from whoſe breaſts I ſucked my natural life, is now a prey to the vultures on the banks of the Tigris; and Houadir, from whom I derive my better life, is paſſed away from me like a viſion in the night.

Her ruſtic acquaintance laughed at theſe ſorrows of the virgin Urad. 'Alas,' ſaid one, 'Urad grieves, that now ſhe has to work for one, inſtead of three.' 'Nay,' cried another, 'I wiſh my old folks were as well beſtowed.' 'And I,' ſaid a third, 'were our houſe rid of the old faſhion lumber that fills it at preſent; my ſuperannuated father and mother, would ſoon bring an healthy young ſwain to ſupply their places with love and affection.' 'Aye, true,' anſwered two or three more, 'we muſt look out a clever young fellow for Urad: who ſhall ſhe have?'

'O, if that be all,' ſaid a crooked old maid, who was famous for match-making, 'I will ſend Darandu to comfort her, before night; and, if I miſtake not, he very well knows his buſineſs.' 'Well, pretty Urad,' cried they all, 'Darandu will ſoon be here; he is fiſhing on the Tigris; and it is but juſt, that the river, which has robbed you of one comfort, ſhould give you

a better.' At this ſpeech the reſt laughed very heartily, and they all ran away crying out, 'O, ſhe will do very well when Darandu approaches.'

Urad, though ſhe could deſpiſe the trifling of her country neighbours, yet felt an oppreſſion on her heart at the name of Darandu, who was a youth of incomparable beauty, and added to the charms of his perſon an engaging air, which was far above the reach of the reſt of the country ſwains, who lived on thoſe remote banks of the Tigris. 'But, O Houadir, O Nouri,' ſaid the afflicted virgin to herſelf, 'never ſhall Urad ſeek in the arms of a lover, to forget the bounties and precepts of ſo kind a miſtreſs, and ſo indulgent a parent.' Theſe reflections hurried the wretched Urad into her uſual ſorrowful train of thoughts, and ſhe ſpent the reſt of the day in tears and weeping, calling for ever on Nouri and Houadir, and wiſhing that the prophet would permit her to follow them out of a world, where ſhe foreſaw neither comfort nor peace.

In the midſt of theſe melancholy meditations, ſhe was diſturbed by a knocking at the door; Urad aroſe with trembling, and aſked who was there. 'It is one,' anſwered a voice in the ſofteſt tone, 'who ſeeketh comfort and cannot find it; who deſires peace, and it is far from him.'

'Alas!' anſwered Urad, 'few are the comforts of this cottage, and peace is a ſtranger to this mournful roof; depart, O traveller, whoſoever thou art, and ſuffer the diſconſolate Urad to indulge in ſorrows greater than thoſe from which you wiſh to be relieved. 'Alas!' anſwered the voice without, 'the griefs of the beautiful Urad are my griefs; and the ſorrows which afflict her, rend the ſoul of the wretched Darandu!'

'Whatever may be the motive for this charitable viſit, Darandu,' anſwered Urad, 'let me beſeech you to depart; for ill does it become a forlorn virgin to admit the converſation of the youths that ſorround her:

her: leave me, therefore, O ſwain, ere want of decency make you appear odious in the ſight of the virgins who inhabit the rocky banks of the rapid Tigris.'

'To convince the lovely Urad,' anſwered Darandu, 'that I came to ſoothe her cares, and condole with her in her loſſes, (which I heard but this evening) I now will quit this dear ſpot, which contains the treaſure of my heart, as, however terrible the parting is] to me, I reſt ſatisfied that it pleaſes the fair conqueror of my heart, whoſe peace to Darandu is more precious than the pomegranate in the ſultry noon, or the ſilver ſcales of ten thouſand fiſhes incloſed in the nets of my ſkilful comrades,' Darandu then left the door of the cottage, and Urad reclined on the bed, till ſleep finiſhed her toils, and for a time releaſed her from the ſevere afflictions of her unguarded ſituation.

Early in the morning the fair Urad aroſe, and directed her ſteps to the rocks of the Tigris, either invited thither by the melancholy reflections which her departed mother occaſioned, or willing to take a nearer and more unobſerved view of the gentle Darandu.

Darandu, who was juſt about to launch his veſſel into the river, perceived the beauteous mourner on the rocks; but he was too well verſed in love affairs to take any notice of her; he rather turned from Urad, and endeavoured, by his behaviour, to perſuade her that he had not obſerved her; for it was enough for him to know that he was not indifferent to her. Urad, though ſhe hardly knew the cauſe of her morning walk, yet continued on the rocks till Darandu had taken in his nets, and with his companions was ſteering up the ſtream, in queſt of the fiſhes of the Tigris. She then returned to her cottage more irreſolute in her thoughts, but leſs than ever inclined to the labours of her profeſſion.

At the return of the evening, ſhe was anxious leſt Darandu ſhould renew his an viſit ; an anxiety, which though it aroſe from fear, was yet near allied to hope ; nor was ſhe leſs ſolicitous about proviſions, as all her little ſtock was entirely exhauſted, and ſhe had no other proſpect before her than to return to her labours, which her ſorrows had rendered irkſome and diſagreeable to her.

While ſhe was meditating on theſe things, ſhe heard a knocking at the door, which fluttered her little leſs than the fears of hunger, or the ſorrows of her lonely life. For ſome time ſhe had not courage to anſwer, till the knocking being repeated, ſhe faintly aſked who was at the door ?

'It is Lahnar,' anſwered a female : 'Lahnar, your neighbour, ſeeks to give Urad comfort, and to condole with the diſtreſſed mourner of a mother and a friend. Lahnar,' anſwered Urad, 'is then a friend to the afflicted, and kindly ſeeks to alleviate the ſorrows of the wretched Urad.' She then opened the door, and Lahnar entered with a baſket on her head.

'Kind Lahnar,' ſaid the fair mourner, 'leave your burden at the door, and enter into this cottage of affliction. Alas ! alas ! there once ſat Nouri, my ever-affectionate mother, and there Houadir, my kind counſellor and director ; but now are their ſeats vacant, and ſorrow and grief are the only companions of the miſerable Urad !'

'Your loſſes are certainly great,' anſwered Lahnar, but you muſt endeavour to bear them with patience, eſpecially as they are the common changes and alterations of life ; your good mother Nouri lived to a great age ; and Houadir, though a kind friend, may yet be ſucceeded by one as amiable ; but what I am moſt alarmed at, O Urad, is your manner of life ; we no longer ſee you buſied among the leaves of the mulberries, or gathering the bags of ſilk, or preparing them for the wheels ; you purchaſe no proviſion among

among us, you ſeek no comfort in ſociety, you live like the mole, buried under the earth, who neither ſees nor is ſeen.' 'My ſorrows indeed, hitherto,' replied Urad, 'have prevented my labour, but to-morrow I ſhall again riſe to my wonted employment.'

'But even to night,' ſaid Lahnar, 'let my friend take ſome little nouriſhment, that ſhe may riſe refreſhed, for faſting will deject you as well as grief, and ſuffer me to partake with you; and ſee, in his baſket I have brought my proviſions, ſome boiled rice, and a few fiſh, which my kind brother Darandu brought me this evening from the river Tigris.'

'Excuſe me, kind Lahnar,' anſwered Urad, 'but I muſt refuſe your offer; grief has given away appetite to aught but itſelf, far from me, and I am not ſolicitous to take proviſions which I cannot uſe.' 'At leaſt,' replied Lahnar, permit me to ſit beſide you, and eat of what is here before us.'

Upon which, without other excuſes, Lahnar emptied her baſket, and ſet a bowl of rice and fiſh before Urad, and began to feed heartily on that which ſhe brought for herſelf. Urad was tempted by hunger, and the example of Lahnar, to begin; but ſhe was anxious about taſting the fiſh of Darandu, wherefore ſhe firſt attempted the boiled rice; but her appetite was moſt inclined to the fiſh, of which ſhe at laſt eat very heartily, when ſhe recollected, that as ſhe had partaken with Lahnar, it was equal whatever part ſhe accepted.

Lahnar having finiſhed her meal, and adviſed Urad to think of ſome methods of ſocial life, took her leave, and left the unſettled virgin to meditate on her ſtrange viſitor. Urad, though confuſed, could not help expreſſing ſome pleaſure at this viſit; for ſuch is the bleſſing of ſociety, that it will always give comfort to thoſe who have been diſuſed to its ſweet effects.

But Urad, though pleaſed with the friendſhip of Lahnar, yet was confounded, when ſome few minutes after ſhe perceived her again returning. 'What,'

ſaid Urad, 'brings back Lahnar to the ſorrows of this cottage?' 'Urad,' ſays Lahnar, 'I will reſt with my friend to night, for the ſhades of night caſt horrors around, and I dare not diſturb my father's cottage by my late approach.'

As they prepared for their homely bed, Urad turning round, beheld Lahnar's breaſt uncovered, and ſaw, by the appearance, it was no female ſhe was preparing to receive into her bed. She immediately ſhrieked out, and Darandu, the fictitious Lahnar, leaped eagerly forward, and caught her in his arms. 'O, delicious Urad,' ſaid he, 'I die, I die without you: your tears, your calls are vain, the cottage is lonely, and no traveller walks by night to meet the wild beaſts of the foreſt; therefore let us take our fill of love, for Darandu will not otherwiſe be ſatisfied.'

Urad, full of trembling, confuſion, horror, and deſpair, raved in his arms, but could not get free. He ſtill preſſed her cloſe, and endeavoured to pull her toward the bed, when ſhe recollecting her loſt friend Houadir, felt for a pepper corn, and let it fall to the ground. A violent rapping was in a moment heard at the cottage, at which Urad redoubled her outcries, and Darandu with ſhame and confuſion, quitted his miſtreſs, and looked trembling toward the door.

Urad ran forward and opened the door, when the ſon of Houadir entered, and aſked Urad the reaſon of her cries. 'O thou bleſſed angel,' ſaid Urad, 'but for you, that wicked wretch, diſguiſed in his ſiſter's cloaths, had ruined the too credulous Urad.' But Darandu was fled, as guilt is ever fearful, mean, and baſe. 'Now Urad,' ſaid the ſon of Houadir, 'before you cloſe your doors upon another man, let me reſume my former features.' Upon which Urad looked, and beheld her old friend Houadir.

At the ſight of Houadir, Urad was equally aſtoniſhed and abaſhed. 'Why bluſhes Urad?' ſaid Houadir; 'and her bluſhes are the bluſhes of guilt.'

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'How, O Genius,' ſaid Urad, 'for ſuch I perceive thou art, how is Urad guilty? I invited not Darandu hither, I wiſhed not for him.'

'Take care,' anſwered Houadir, 'what you ſay: if you wiſhed not for him, you hardly wiſhed him away; and but for your imprudence he had not attacked you. Conſider, how have your days been employed ſince I left you? Have you continued to watch the labours of the ſilk-worm? Have you repeated the leſſons I gave you? Or, has the time of Urad been conſumed in idleneſs and diſobedience? Has ſhe ſhaken off her dependance on Mahomet, and indulged the unavailing ſorrows of her heart?'

'Alas!' anſwered the fair Urad,' 'repeat no more, my ever-honoured Houadir; I have indeed been guilty under the maſk of love and affection, and I now plainly ſee the force of your firſt rule, that idleneſs is the beginning of all evil and vice. Yes, my deareſt Houadir, had I attended to your inſtructions, I had given no handle to Darandu's wicked intentions; but yet methinks ſome ſorrows were allowable for the loſs of ſuch a mother and ſuch a friend.'

'Sorrows,' anſwered Houadir,' 'proceed from the heart, and totally indulged, ſoon require a change and viciſſitude in our minds; wherefore, in the midſt of your griefs, your feet involuntarily wandered after Darandu, and your ſoul, ſoftened by idle ſighs, was the more eaſily impreſſed by the deceits of his tongue.

'But this remember, O Urad; for I muſt, I find, repeat an old inſtruction to you, that of all things in the world, nothing ſhould ſo much engage a woman's attention as the avenues which lead to her heart. Such are the wiles, the deceits of men, that they are rarely to be truſted with the moſt advanced poſt: give them but footing, though that footing be innocent, and they will work night and day till their wiſhes are accompliſhed.

'Truſt not, therefore, to yourſelf alone, nor ſuffer your heart to plead in their favour, leſt it become as much

much your enemy as the tempter man. Place your ſecurity in flight, and avoid every evil, every gay deſire, leſt it lead you into danger; for hard it is to turn the head, and look backward, when a beautiful or agreeable object is before you. Remember my inſtructions, O Urad, make a prudent uſe of your pepper-corns, and leave this place, which holds a man ſenſible of your ſoftneſs, and reſolute in his own dark and ſubtle intention.'

Urad was about to thank Houadir, but the Genius was fled, and the eye-lids of the morning were opening in the eaſt. Urad, in a little wallet, packed up her ſmall ſtock of neceſſaries, and full of terror, and full of uncertainty, ſtruck into the foreſt, and, without reflection, took the wideſt path that offered.

And firſt it was her care to repeat over deliberately the leſſons of Houadir. She then travelled ſlowly forward, often looking and fearing to behold the wicked Darandu at her heels. After walking through the foreſt for the greater part of the day, ſhe came to a ſteep deſcent, on each ſide overſhadowed with lofty trees; this ſhe walked down, and came to a ſmall ſpot of ground, ſurrounded by hills, woods, and rocks. Here ſhe found a ſpring of water, and ſat down on the graſs to refreſh herſelf after the travels of the day.

As her meal was almoſt at an end, ſhe heard various voices iſſuing from the woods, on the hills oppoſite to that which ſhe came down. Her little heart beat quick at this alarm, and Urad, recollecting the advice of Houadir, began to repeat the leſſons of her inſtructor, and ere long ſhe perceived through the trees, ſeveral men coming down the hill, who at the ſight of Urad gave a loud halloo, and ran forward, each being eager who ſhould firſt ſeize the prize.

Urad, trembling and ſighing at her danger, forgot not to drop one of her pepper-corns, and immediately ſhe found herſelf changed into a piſmire, and with great pleaſure ſhe looked for a hole in the ground,

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and crept into it. The robbersc oming down to the bottom of the vale, were ſurpriſed to find their prize eloped, but they divided into ſeparate bodies, reſolved to hunt till night, and then appointed that little vale as the place of rendezvous. Urad, perceiving that they were gone, wiſhed herſelf into her original form; but, alas! her wiſh was not granted, and the once beautiful Urad ſtill continued an ugly piſmire.

Late at night the robbers returned, and the moon ſhining bright, reflected a gloomy horror upon their deſpairing faces: Urad ſhuddered at the ſight of them, though ſo well concealed, and dared hardly peep out of her hole, ſo difficult is it to forget our former fears. The gang reſolved to ſpend the reſt of the night in that place, and therefore unloaded their wallets, and ſpread their wine and proviſions on the banks of the ſpring grumbling and curſing each other all the time for their unfortunate ſearch.

'I would to Alla,' ſays one, 'I had taken hold of her, and I would ſoon have kiſſed her into a good humour.' 'You ugly wretch,' ſaid another, 'ſhe would have died at the thoughts of you: but if I had caught her'—'Yes,' ſaid a third, 'with thoſe bloody hands, that have butchered two maidens already to day.' 'Aye,' returned he, 'and ſhe ſhould have ſuffered the ſame ſauce.' 'Well,' anſwered the captain of the gang, 'if I had firſt ſecured her, ſhe ſhould have gone fairly round among you all.' Urad heard this with the utmoſt horror and indignation; and praiſed continually the gracious Alla, who had reſcued her from ſuch inhuman wretches.

While they with ſinging and drinking ſpent the greateſt part of the night, and wiſhing that their comrades in the other part of the foreſt had been with them; at length falling into drunkenneſs and ſleep, they left the world to ſilence and peace. Urad finding them faſt aſleep, crawled out of her hole, and going to the firſt, ſhe ſtung him in each eye: and thus ſhe went round to them all. The poiſon of the

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little piſmire working in their eyes, in a ſhort time occaſioned them to awake in the utmoſt tortures; and perceiving they were blind, and feeling the pain, they each ſuppoſed his neighbour had blinded him, in order to get away with the booty. This ſo enraged them, that feeling about, they fell upon one another, and in a ſhort time almoſt the whole gang was demoliſhed.

Urad beheld with aſtoniſhment the effect of her ſtings, and at a wiſh reſumed her priſtine form, ſaying at the ſame time to herſelf, 'I now perceive that Providence is able, by the moſt inſignificant means, to work the greateſt purpoſes.'

Continuing her journey through the foreſt, ſhe was terribly afraid of meeting with the ſecond band of robbers, and therefore ſhe directed her ſteps with the greateſt caution and circumſpection. As ſhe walked forward, and caſt her eyes all around, and ſtopped at every motion of the wind, ſhe ſaw the ſon of Houadir coming to meet her in the path in which ſhe was travelling.

At this ſight Urad ran toward him, and with joy begged her old governeſs would unmaſk herſelf, and entertain her with inſtruction and perſuaſion.

'No, my dear child,' anſwered the ſon of Houadir, 'that I cannot do at preſent, the time is not as yet come. I will firſt, as you have been tried, lead you to the palace of the Genii of the foreſt, and preſent your unſpotted innocence before them; for, O my ſweet Urad, my heavenly pupil,' ſaid he, kiſſing and taking her in his arms, 'your virtue is tried, I have found you worthy of the leſſons which I gave you. I foreſaw evils might befal you, and therefore I took pity on your innocence, and lived with Nouri your mother, that I might train up my beloved Urad in the paths of virtue; and now your trial is paſſed, Urad ſhall enjoy the happineſs of a Genii.'

Urad, though ſomewhat confounded at Houadir's embrace under the appearance of a man, yet with great humility thanked her benefactor. And the ſon

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of Houadir turning to the left, led Urad into a little bye path, ſo concealed, that few, if any, might ever find its beginning. After a long walk through various turnings and intricate windings, they came to a ſmall mean cottage, where the ſon of Houadir leading the way, Urad followed.

The ſon of Houadir, ſtriking fire with his ſtick, a bright flame aroſe from the centre of the floor, in which he caſt divers herbs, and repeating ſome inchantments, the back ſide of the cottage opened, and preſented to the view of Urad a beautiful dome, where ſhe ſaw ſitting round a table a numerous aſſembly of gay perſons of both ſexes.

The ſon of Houadir leading in Urad, ſaid, 'This, my dear pupil, is the aſſembly of the Genii of the foreſt:' and preſenting her to the company, 'Behold,' ſaid he, 'the beautiful and well-tried Urad—but here you may caſt off your reſerve, fair maid, and indulge in the innocent pleaſures of the Genii of the foreſt.'

The ſon of Houadir then led her to the table, and ſeated her on the ſame ſopha with himſelf. The remainder of the day was ſpent in mirth and pleaſure; nor did the female Genii refuſe the gay advances of their partners. Urad having never beheld any thing ſplendid or magnificent, was greatly delighted at the gay company and beautiful ſaloon, nor did ſhe ſeem to receive the careſſes of the ſon of Houadir ſo reluctantly as before.

At night Urad was ſhewn a glorious apartment to reſt in, and the ſon of Houadir attended her. 'My dear Houadir,' ſaid Urad, 'when ſhall I behold your proper ſhape, when ſhall I ſee you as my tutelary Genius?'

'That,' anſwered the ſon of Houadir, 'I ſhall be in every ſhape, but call neither one nor the other my *proper* ſhape, for to a Genius all ſhapes are aſſumed; neither is this my proper ſhape, nor the wrinkles of an old woman; but to confeſs the truth, O beautiful

Urad,

Urad, from the firſt moment of your birth, I reſolved to make you my bride, and therefore did I ſo patiently watch your growing years, and inſtructed you in the fear of vice and the love of virtue. Come, therefore, O beautiful virgin, and let me, in thoſe precious arms, reap the fruit of my long labour and toil.'

Urad, aſtoniſhed at the words of the ſon of Houadir, knew not what anſwer to make; but the natural timidity of her ſex, and the ſtrangeneſs of the propoſal, filled her with ſtrange apprehenſions; however, ſhe begged at leaſt that the Genius would for a time leave her to herſelf, that the bluſhes of her cheeks might be covered in ſolitude.

'No, my lovely Urad,' anſwered the ſon of Houadir, 'never, never, will thy faithful Genius leave thee, till thou haſt bleſſed me with the poſſeſſion of what I hold dearer than even my ſpiritual nature. Why, then,' ſaid Urad, 'didſt thou beſtow ſo many pepper-corns' upon me, as they now will become uſeleſs?'

'Not uſeleſs,' ſaid the ſon of Houadir, 'they are indeed little preſervatives againſt danger; but I have the ſeeds of ſome melons which will not only reſcue you, but always preſerve you from harm. Here, faithful Urad, continued he, take theſe ſeeds, and whenever you are fearful, ſwallow one of theſe, and no dangers ſhall ſurround you.

Urad thankfully received the ſeeds: 'And what,' ſaid ſhe, 'muſt I do with the pepper corns? Give them,' ſaid the ſon of Houadir, 'to me, and I will endue them with ſtronger virtues, and thou ſhalt by them have power alſo over others, as well as to defend thyſelf.'

Urad pulled the pepper-corns out of her bag, and preſented them to the ſon of Houadir, whoſe eyes flaſhed with joy at the ſight, and he immediately thruſt them into the folds of his garments.

'O ſon of Houadir, what haſt thou done?" ſaid Urad. 'I have,' anſwered the falſe ſon of Houadir,

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'gained the full poſſeſſion of my lovely Urad, and now may addreſs her in my proper ſhape;' ſo ſaying, he reſumed his natural figure, and became like a ſatyr of the wood. 'I am,' ſaid he, 'O beautiful Urad, the enchanter Repah, who range in the ſolitude of the foreſt of the Tigris, and live and ſolace myſelf upon the beauties who venture into my haunts. You I ſaw ſurrounded by the influence of the Genius Houadir, and therefore was obliged to uſe artifice to gain my dear, dear charmer. But why waſte I time in words, when the fulneſs of thy ripe beauties tempt my cloſeſt embrace!' So ſaying, he ruſhed on Urad, and ſtifled her with his nauſeous ſalutes.

The poor deluded victim, with tears in her eyes, implored his mercy and forbearance; but he laughed at her tears, and told her, her eyes glittered the brighter for them.

'What,' cried the enchanter, 'ſhall I wiſh your ſorrows at an end, which ſo tumultuouſly heave thoſe worlds of bliſs, or ſtop by kindneſs thoſe ſighs which ſend forth more than Arabian perfumes! No, no, I love to enjoy nature in her fulleſt workings, and think it an higher bliſs to ride on the ſtormy tempeſt than through the gentle breeze.' As he ſpake thus, he again claſped the wretched Urad in his arms, and mad with furious luſt, forced her to the ſopha; while ſhe, ſhrieking and crying, filled the apartment with vain lamentations.

As the enchanter was dragging the diſconſolate virgin Urad to the ſopha, ſhe, in a fit of deſpair, again put her hands into the bag, from whence ſhe had fatally reſigned the pepper-corns; and felt about in agonies for the loſt treaſure. And now finding none, and perceiving that the Genius Houadir attended not to her cries, ſhe was drawing out her hand, when in a corner of the bag ſhe felt one pepper-corn, which had before eſcaped her ſearch. She inſtantly drew it out, and throwing it on the ground, the enchanter quitted his hold, and ſtood motionleſs before her; the

apartments vaniſhed, and ſhe found herſelf with him in a dark hut, with various kinds of necromantic inſtruments about her.

Urad, though fearful, yet was ſo much overcome with fatigue and ſtruggling, that ſhe ſunk on the ground, and happily for her the enchanter was no longer in a condition to perſecute her.

'Curſe on my folly,' ſaid he, as he ſtood fixed to the ground, 'that I neglected to aſk for the bag itſelf, which held the gifts of the Genius Houadir; her pretty pupil had then been ſacrificed to my deſires, in ſpite of the many fine leſſons ſhe had been taught by that pitiful and enthuſiaſtic Genius! but now by chance, and not by the merit of thy virtues or thy education, art thou delivered from my ſeraglio, where vice reigns triumphant, cold modeſty and colder chaſtity are excluded, to make room for the mixed revels of what pious cheats call luſtful rioters. But it grieves me not ſo much to loſe a ſickly girl, as that I find a ſuperior power condemns me to declare to you the cauſes of your error.

'Know then, Urad, (I ſpeak not from myſelf, but he ſpeaks, who from caſual evil can work out certain good) he forces me to declare, that no ſpecious appearance, no falſe colours, ſhould incline the virtuous heart to liſten to the wiles of deceit; for evil then comes moſt terrible, when it is cloaked under friendſhip. Why then had Urad ſo great an opinion of her own judgment, as to confide in the falſe appearance of the ſon of Houadir, when ſhe might have conſulted her faithful monitors! The falling of a pepper-corn would have taught her to truſt to no appearances, nor would ſhe have parted with her pepper-corns, which were to refreſh in her memory the ſentiments of virtue, chaſtity, and honour, no, not to Houadir herſelf. No adviſer can be good, who would deſtroy what he himſelf has firſt inculcated, and no appearance ought to bias us to receive as truths, thoſe things which are contrary to virtue

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and religion. How then did Urad keep to the inſtructions of Houadir? But if Houadir really had bred her up for the purpoſes of luſt, and taught her only the paths of virtue to keep her from others; of all perſons they are moſt to be guarded againſt, who, having the power of educating the female mind, too often preſume upon the influence which ſuch intimate connections give them; they, therefore, as the moſt baſe and ungrateful, ſhould be moſt cautiouſly watched and reſolutely repulſed.'

Thus ſpake the enchanter, and no more; his mouth cloſed up, and he ſtood fixed and motionleſs; and Urad finding her ſpirits ſomewhat recovered, haſtened out of the hut, and perceived that it was morning.

She had now no more pepper corns to depend upon, wherefore ſhe cried to Houadir to ſuccour her, but the Genius was deaf to her intreaties. 'Poor, miſerable wretch,' ſaid Urad to herſelf, 'what will become of thee, incloſed in a foreſt through which thou knoweſt no path! But,' continued ſhe, 'why ſhould I not examine the enchanter, who perhaps is yet immoveable in the cottage: I ſaw him fold them in the plaits of his garments. and they may yet become mine.'

So ſaying, ſhe returned to the hut, where entering, the very ſight of the dumb enchanter affrighted her ſo much, that it was a long time before ſhe could venture near him. At length ſhe put out her hand, and pulled forth her beloved pepper-corns, the enchanter ſtill ſtanding motionleſs.

Away flew Urad like lightning from the hut, and ran till ſhe had again reached the road from which ſhe had been decoyed. She continued her journeying for ſeven days, feeding on the fruits of the foreſt, and ſleeping in the moſt covert thickets. The eighth day, as ſhe was endeavouring to paſs a ford, where a ſmall rivulet had been ſwelled by the rains, ſhe perceived a large body of horſemen riding through the

woods, and doubted not but it was the remainder of the gang of robbers whom ſhe had before met with.

Urad was now in ſome meaſure reconciled to danger, and therefore, without much fear, dropped a pepper-corn, and expected relief.

The pepper-corn had been dropped ſome time, the horſemen advanced, and no one appeared to her ſuccour.

'Alas!' ſaid Urad, 'why has Houadir deceived me; neither her advice, nor her magical pepper-corns, can relieve me from theſe luſtful and cruel robbers. Better had I fallen a prey to Darandu, better had I ſated the luſt of one enchanter, than undergo the various curſes of ſo many monſters. O Genius, Genius, why haſt thou forſaken me in my ſevereſt trials?'

By this time the robbers were come up, and were highly rejoiced to find ſuch a beautiful prize.

'This only,' ſaid the leader, 'was what we wanted, a fair one to regale with, and this dainty morſel will ſerve us all. Here is luxury, my friends, ſuch as Almurah cannot find in his whole ſeraglio; let him be diſſatisfied with an hundred females, while we, my friends, will be ſatisfied with one! She ſhall ſerve us all, and me firſt.' 'But firſt,' ſaid one, 'let us all embrace her, for I never yet had the pleaſure to embrace a virgin, except one that I ſtabbed firſt.'

At this he leaped from his horſe, and the trembling Urad gave a loud ſhriek, which was anſwered from the woods by the roaring of an hundred lions.

'O Alla,' ſaid the chief, the lions are upon us.' 'That may be,' ſaid he, who was diſmounted, 'but were the whole world ſet againſt me, I would ſecure my prize;' ſo ſaying, he took Urad in his arms to place her on his horſe.

The roaring of the lions continued, and many of them came howling out of the woods; the robbers fled in diſmay, all but the ruffian who had ſeized on the fair Urad, who was ſtriving in vain to fix her on his horſe.

A lion

Vide Volume I. Page 149.

The Lion after diſperſing the robbers and deſtroying the ruffian, fawning at the feet of Urad the fair wanderer.

TALES OF THE GENII.

Painted by T. Kirk. *Engraved for C. Cooke Sept.r 13. 1797.* *Engraved by C. Warren.*

A lion furiouſly made at him, and tore him limb from limb, while Urad expected the ſame fate from ſeveral others, who came roaring around. 'But,' ſaid ſhe, 'better is death than infamy; and the paw of the hungry lion, than the rude hands of the luſtful robber.'

The noble beaſt having devoured his prey, came fawning at the feet of Urad, who was ſurprized at his behaviour and gentleneſs, but much more was her aſtoniſhment increaſed when ſhe heard him ſpeak.

'O virgin, for none other can experience the aſſiſtance of our race, or ſtand unhurt before us, I am the king and ſovereign of theſe mighty foreſts, and am ſent by the Genius Houadir to thy protection; but why did the diſtruſtful Urad deſpair, or why did ſhe accuſe Providence of deſerting her? Should not the relieved wait with patience on the hand that ſupports him, and not cry out with impatience, and charge its benefactor with neglect?'

'True, O royal lion,' anſwered the fair Urad, 'but fear is irreſiſtible, and the children of men are but weakneſs and ingratitude, but bleſſed be Alla, who, though juſtly provoked at my diſcontent, yet ſent to my aſſiſtance the guardian of the fair: yet how cometh it to paſs, O royal protector, that you who are ſo bold, and ſo fierce in your nature, ſhould yet behave with ſuch tenderneſs and kindneſs to an helpleſs virgin, whom you might, with pleaſure to yourſelf, in a moment devour?'

'The truly great and noble ſpirit,' anſwered the lion, 'takes a pride in protecting innocence; neither can he wiſh to oppreſs it. From hence learn, fair virgin, that of all mankind, he only is noble, generous, and truly virtuous, who can withhold his deſires from oppreſſing or ruining the virgin that is in his power. What then muſt you think of thoſe mean wretches, who endeavour to undermine your virtues and pious diſpoſitions, who cajole you under the appearance of affection, and yet tell you, if they ſuc-

ceed not, that it was only to try you. He that is ſuſpicious, is mean; he that is mean, is unworthy of the chaſte affection of the virtuous maid. Wherefore, O Urad, ſhun him, however honoured by mankind, or covered by the ſpecious characters of virtue, whoever attempts the honour of your chaſtity, for he cannot be juſt; to deceive you he muſt himſelf ſwear falſely, and therefore cannot be good; or if he tell the truth, he muſt be weak and ungenerous, and unworthy of you, as he invites you to ſin.'

In ſuch converſation they paſſed along the foreſt, till after a few days they were alarmed at the noiſe of the hunters, and the muſic of the chace.

'Alas,' ſaid the beautiful Urad, 'what is this that I hear?'—'It is anſwered the royal beaſt, 'the noiſe of the hunters, and thou ſhalt eſcape, but me will they in ſport deſtroy. The lion you call cruel, who kills to devour. What then is he who wantons in the deaths of thoſe who advantage him not? But man is lord of all; let him look to it how he governs!'

'Nay, but,' anſwered Urad, 'leave me, gentle protector, and provide for your ſafety; nor fear but Houadir will prevent the ſtorms that hover over, from breaking upon me.'—'No,' anſwered the royal beaſt, 'ſhe has commanded me to follow you till I ſee her preſence; and where can I better ſacrifice my life than in the ſervice of chaſtity and virtue!'

The hunters were now in ſight, but advanced not toward the lion; they turned their courſers aſide, and only one, of ſuperior mien, with ſeveral attendants, rode toward Urad. The lion erecting his mane, his eyes glowing with vivid lightnings, drew up the wide ſinews of his broad back, and with wrathful front leaped toward him who ſeemed to have the command.

The horſeman perceiving his intention, poiſed his ſpear in his right hand, and ſpurred his courſer to meet him. Ere the royal beaſt had reached the horſe-

man

man, the rider threw his ſpear, which, entering between the fore paws of the lion, nailed him to the ground. The enraged animal tore his paw from the ground, but the ſpear ſtill remained in his foot, and the anguiſh of the wound made him ſhake the foreſt with his lordly roarings.

The ſtranger then rode up to the fair Urad, whom viewing, he cried out—'By Alla, thou art worthy of the embraces of the Vizir Muſſapulta; take her, my eunuchs, behind you, and bear her through the foreſt of Bagdat, to the ſeraglio of my anceſtors. The eunuchs obeyed, and bore her away, though Urad dropped her corn upon the ground; but ſtill ſhe truſted in the help of Houadir.

The Vizir Muſſapulta then ordered that one of his ſlaves ſhould ſtay behind and deſtroy and bury the lion, which he commanded to be done with the utmoſt caution, as Almurah had made a decree, that if any ſubject ſhould wound, maim, or deſtroy, any lion, in his foreſts, the ſame ſhould be put to death. The eunuchs bore away Urad to the ſeraglio, taking her through bye-ways to the palace of the vizir, leſt her ſhrieks ſhould be heard. Muſſapulta followed at a diſtance, and the ſlave was left with the tortured and faithful lion. In a few hours they reached the palace, and Urad being conducted to the ſeraglio, was ordered to be dreſſed, as the vizir intended viſiting her that night.

Urad was thunderſtruck at the news, and now began to fear Houadir had forgotten her, and reſolved, as ſoon as the eunuchs had left her, to drop a ſecond pepper corn. But poor Urad had forgotten to take her bag from her old garments, which the eunuch who dreſſed her had carried away. She diſſolved in freſh tears at this piece of careleſſneſs—'Well,' ſaid ſhe, 'ſurely Houadir will neglect me, if I ſo eaſily neglect myſelf.' She waited that night with fear and trembling, but no vizir appeared.

The

This eaſed her greatly; and the next day, when the eunuchs came, they informed her, that Muſſapulta had that evening been ſent by the ſultan to quell an inſurrection, and that they did not expect him home under twenty days. During this time, no pains were ſpared with Urad to teach her the accompliſhments of the country; all which, in ſpite of her unwillingneſs to learn in ſuch a deteſtable place, ſhe nevertheleſs acquired with the utmoſt eaſe and facility.

The inſurrection being quelled, the vizir returned, and, not unmindful of his fair captive, ordered that ſhe might be prepared for his reception in the evening.

Accordingly Urad was ſumptuouſly adorned with jewels and brocades, and looked more beautifully than the faireſt Circaſſian; and the dignity of her virtue added ſuch a grace to her charms, that even her keepers, the eunuchs, dared not to look upon her.

Muſſapulta, in the evening, came to the ſeraglio, where he found his beautiful captive in tears. 'What,' ſaid he, 'cannot a fortnight's pleaſure in this palace efface the remembrance of your ſorrows! But be gay and chearful, for know, that the vizir Muſſapulta eſteems you even beyond his wives.'—'The eſteem of a robber, the eſteem of a lawleſs ranger,' anſwered Urad, 'charms not the ears of virtue. Heaven, I truſt, will not ſuffer you to plunder my body; but no power can make me look with pleaſure on the murderer of my friend, or on the luſtful wretch.'

'What,' ſaid Muſſapulta, ſternly, 'do you refuſe my proffered love! Then will I, having firſt deflowered thee, caſt thee forth among my ſlaves, and them ſhalt thou lie down before; thy body I have, and I will make ſuch full uſe of it, as ſhall ſting thy ſqueamiſh virtue to the ſoul; I will alſo have witneſſes of my triumph, my whole ſeraglio ſhall be preſent, and my female ſlaves ſhall be ordered to laugh at

thy

thy cries, as thou lieſt on the bed of my deſires; and I too will enjoy thy ſcreams, and take a pride in the ſorrows and throbs of thy departing chaſtity, nor ſhalt thou riſe till many have followed the example of their maſter. Here eunuchs,' continued he, 'bind that ſtubborn piece of virtue, and ſtretch her on the bed; call all my females here, and bid my ſlaves attend. Take off thoſe trappings from her, and let us ſee the whole of her virtuous compoſition.'

The eunuchs advanced to Urad, and began their maſter's commands, while ſhe, with the moſt fearful outcries, pierced the air, calling on Alla, on Mahomet, and on Houadir, to relieve her. The females arriving, Muſſapulta gave them their leſſon, who, going to the beauteous victim, began laughing at her ſorrow, and talking to her in the moſt ungrateful terms.

The ſlaves alſo attended, and beheld the lovely Urad now almoſt expoſed in all her uncovered charms to the eyes of the brutal company. 'Why,' ſaid the proud vizir, 'do ye delay my wiſhes? Haſte, ſlaves, and lay bare this delicate piece of virtue to public view.' As he ſaid this, an eunuch came running in haſte, crying, 'The ſultan, the ſultan Almurah approaches!'

All was inſtant confuſion; Muſſapulta turned pale and trembled; he ordered the eunuch to releaſe and cover the fair Urad, and ere ſhe was well adorned again, the faithful lion entered with the Sultan Almurah. The lion inſtantly ſeized on the Vizir Muſſapulta, and tore him limb from limb, in the ſight of thoſe very ſervants whom he called together to behold his cruelty and luſt. Yet the generous animal would not defile himſelf with the carcaſe, but with great wrath toſſed the bloody remains among the females of the ſeraglio.

Almurah commanded Urad to advance; and at the ſight of her, 'O royal beaſt,' ſaid he to the lion, 'I wonder not that thou wert unable to deſcribe the

beauties

beauties of this lovely maid, ſince they are almoſt too dazzling to behold.

'O virtuous maid,' continued Almurah, 'whoſe excellencies I have heard from this faithful animal, if thou canſt deign to accept of the heart of Almurah, thy ſultan will be the happieſt of mankind; but I ſwear, by my unalterable will, that no power on earth ſhall force or diſtreſs you.'—'O,' ſighed Urad, 'royal ſultan, you honour your poor ſlave too much; yet happy ſhould I be were Houadir here!'

As ſhe ſpoke, the Genius Houadir entered the room; the face of the ſage inſtructor ſtill remained, but a glowing ſplendour ſurrounded her, and her walk was majeſtic and commanding. Almurah bowed to the ground, Urad made obeiſance, and the reſt fell proſtrate before her.

'My advice,' ſaid Houadir, 'is neceſſary now, O Urad, nor ought young virgins to enter into ſuch engagements without counſel, and the approbation of thoſe above them, how ſplendid and lucrative ſoever the union may appear. I, who know the heart of Almurah, the ſervant of Mahomet, know him to be virtuous; ſome exceſſes he has been guilty of, but they were chiefly owing to his villainous Vizir, Muſſapulta.' Here the lion gave a dreadful roar. 'Againſt your command, Almurah, did he wound this animal, which I endued with ſpeech for the ſervice of Urad, to teach her that ſtrength and nobleneſs of ſoul would always ſupport the innocent.

Muſſapulta having wounded him, commanded his ſlave to put the royal beaſt to death; but I gave the ſlave bowels of mercy, and he carried him home to his cottage, till the wound was healed. When the lion, faithful to his truſt, came toward you as you were hunting, and being endued with ſpeech, declared the iniquity of Muſſapulta. But he is no more.

'Now, Urad, if thy mind incline to Almurah, receive his vows; but give not thine hand where thy

heart

heart is eſtranged, for no ſplendour can compenſate the want of affection'—'If Almurah, my gracious lord,' anſwered Urad, 'will ſwear in three things to do my deſire, his handmaid will be happy to ſerve him.' 'I ſwear,' anſwered the fond Almurah, 'hadſt thou three thouſand deſires, Almurah would ſatisfy them, or die.'

'What ſtrange things,' ſaid Houadir, 'has Urad to aſk of the Sultan Almurah?'—'Whatever they are, gracious Genius,' ſaid Almurah, Urad, the lovely Urad, may command me.'

'Then,' ſaid Urad, 'firſt I require that the poor inhabitants of the foreſt be reſtored to their native lands, from whence thou haſt driven them.'—'By the great Alla, and Mahomet the prophet of the juſt,' anſwered Almurah, 'the deed was propoſed and executed by the villain Muſſapulta! Yes, my lovely Urad, they ſhall be obeyed.

'But now, Urad,' continued the ſultan, 'ere you proceed in your requeſts, let me make one ſacrifice to chaſtity and juſtice, by vowing in the preſence of the good Genius Houadir, to diſmiſs my ſeraglio, and take thee only to my arms.'

'So noble a ſacrifice,' anſwered Urad, 'demands my utmoſt returns; wherefore, beneficent ſultan, I releaſe thee from any farther compliance with my requeſts.'

'Lovely Urad,' ſaid Almurah, 'permit me then to dive into your thoughts: yes, by your kind glances on that noble beaſt, I perceive you meditated to aſk ſome bounty for your deliverer. He ſhall, fair virgin, be honoured as Urad's guardian, and the friend of Almurah; he ſhall live in my royal palace with ſlaves to attend him; and that his reſt may not be inglorious, or his life uſeleſs, once every year ſhall thoſe who have raviſhed or deflowered the innocent, be delivered up to his honeſt rage.'

The lovely Urad fell at the feet of her ſultan, and bleſſed him for his favours; and the ſage Houadir approved

proved of Urad's requeſt, and the promiſes of Almurah. The lion came and licked the feet of his benefactors, and the Genius Houadir, at parting, poured her bleſſings on the royal pair.

'To guard the ſoft female heart, from the deluſions of a faithleſs ſex, ſaid Iracagem, 'is worthy of our race, and the ſage Houadir has wiſely blended chaſtity and prudence in her delightful inſtructions! but female delicacy makes an unequal oppoſition to brutal cunning, unleſs the protection of the Juſt One overſhadow the footſteps of the virtuous maid; wherefore, Alla is the firſt and chief ſupporter of the female ſex, who will aſſuredly, when requeſted, confound the vain artifices of man, and exalt the prudent counſels of the modeſt fair. But, moſt illuſtrious,' ſaid the ſage Iracagem to one of the Genii of a ſuperior mien, 'let me not any longer delay the noble leſſons of thy tongue; from thee we expect to hear the adventures of Miſnar, the beloved of Alla and Mahomet his prophet.

'Chief of our race,' anſwered the Genius, 'whoſe praiſes riſe earlieſt and moſt frequent in the preſence of Alla, I am ready to obey thee.' So ſaying, the Genius thus began her much inſtructive tale.

TALE VI.

The Enchanters; or, Miſnar, the Sultan of India.

AT the death of the mighty Dabulcombar, the lord of the eaſt, Miſnar, the firſt-born of the ſultan, aſcended the throne of India; but though the hand of time had ſcarcely ſpread the fruits of manhood on his cheeks, yet neither the ſplendour of his court, nor the flatteries of the eaſt, could ſteal from the youthful Sultan the knowledge of himſelf. His firſt royal command was, to aſſemble together the wiſe men throughout his extenſive dominions, from Cabul and Attok, which are the evening boundaries

of

of the ſun, to Kehoa and Thoanoa, the heads of whoſe moſques are tipt with the earlieſt beams.

Then came the Faquir Ciumpſo, from Banſac; and Balihu, the hermit of the faithful, from Queda; the ſage Bouta haſtened from Biſnagar: and Canduſa, the Iman of Lahor, was not inobedient to the royal decree. Sallaſalſor alſo, from Necbal, was there; and Carnakan, a faithful worſhipper from the banks of Ava; the prophet Mangelo, from the hollow rocks of Caxol; and Garab, a ſilver-bearded ſage, from the mountains Coharſi; from Azo came a wiſe interpreter of dreams; and from Narvan, the ſtar-read philoſopher Nexraked. Zeuramaund, the father of the prophets of Naugraccut, led his viſionary tribe from their native mountains, and the wiſeſt of their community were deputed to repreſent the bramins of Lactora.

The Sultan Miſnar ordered the illuſtrious aſſembly to meet in the divan, where, being placed on the throne of his forefathers, he thus opened unto them the deſires of his heart.

'O ye ſources of light, and fountains of knowledge,' ſaid Miſnar, 'more precious are your counſels to me than the mines of Raalconda, or the big emerald from Gani: wiſdom is the true ſupport of honour, and the ſultan is eſtabliſhed by the counſel of his ſages. Say, then, ye treaſures of experience, what ſhall Miſnar deviſe, that may ſecure him in the throne of the mighty Dabulcombar?'

The ſages in the divan were ſtruck with aſtoniſhment at the condeſcenſion of their young ſultan, and one and all fell proſtrate before his throne. 'May wiſdom,' ſaid they, 'guide the footſteps of the illuſtrious Miſnar; may the mind of our ſultan be as the eye of the day!'

Then aroſe the prophet Zeuramaund, and ſaid,

'I perceive, O mighty ſultan, the dark clouds of evil are gathering to diſturb the hours of futurity; the

ſpirits of the wicked are preparing the ſtorm and the tempeſt againſt thee; but—the volumes of fate are torn from my ſight, and the end of thy troubles is unknown!'

The venerable ſages looked aghaſt as Zeuramaund uttered theſe ominous predictions in the ſpirit of prophecy; for they perceived he ſpake as he was moved; the whole council were diſmayed at his words, and all fell again proſtrate on the earth.

Miſnar alone appeared unconcerned at his fate.

'O my friends,' ſaid the youthful ſultan, 'the roſe cannot bloſſom without the thorn, nor life be unchequered by the frowns of fate; the clouds of the air muſt lower before the rice ſprings forth, and the mother feel the pangs of child-birth ere ſhe knows the pleaſure of a parent. Grieve not, my friends, that trials attend me, ſince the ſpirit of prudence and virtue bloſſoms faireſt in a ruggid ſoil.' The ſages aroſe as their royal maſter ſpake, and beheld with wonder the youthful countenance of their prudent ſultan.

Silence and amazement for a time prevailed, till one of the ſages advancing before the reſt, thus counſelled the intrepid prince.

'O light of the earth,' ſaid the trembling ſage 'whoſe virtue and innocence have not been vexed by frauds and deceit, whoſe pure mind ſeeth not the foul devices of man's heart, truſt not to the fickle interpoſitions of chance, where thine own arm can work ſecurity, and eſtabliſh a permanent foundation to thy father's throne. Thou haſt a brother, O my ſultan, whoſe veins are filled with royal blood, and whoſe heart is by deſcent above controul. Ahubal, therefore, ere the bud of his youth unfolds in the fulneſs of manhood, ſhould be cut off, as the huſbandman deſtroyeth the deadly lacar* in the field.' 'What,'

* Lacar is a kind of poiſonous weed, found in great plenty in the inland parts of India, but little, if at all, known to the Europeans.

'What,' ſaid the young ſultan Miſnar, 'what do thy baſe ſuſpicious fears adviſe? Is there no way to build up the ſeat of juſtice and mercy but in murder and fraticide? Caution, when beſmeared in blood, is no longer virtue, or wiſdom, but wretched and degenerate cowardice: no, never let him that was born to execute judgment, ſecure his honours by cruelty and oppreſſion; the righteous Alla planted me not here to ſpread a poiſonous ſhade over the offspring of his prophet Mahomet; though fear and ſubmiſſion is a ſubject's tribute, yet is mercy the attribute of Alla, and the moſt pleaſing endowment of the vicegerents of earth. But as thou, weak man, haſt dared to adviſe the extirpation of one of the race of the mighty Dabulcombar, the vengeance of my injured brother's blood faſten upon thy life.'

The guards of the divan hearing the ſentence of the ſultan, approached with their drawn ſabres towards the decrepit ſage, but Miſnar ariſing, cried out—

'Who of my ſubjects ſhall dare to violate with blood the ſanctity of this refuge for the oppreſſed; let the divan of juſtice be ſacred: nevertheleſs, lead that author of malice from my ſight, and let his own blood make a ſatisfaction for the cruelty of his deſires.' As he ſpake thus, the guards attempted to ſeize the ſage; but as they advanced towards him, flames of fire burſt from his mouth, and his whole form appeared as the form of a fiery dragon.

The reſt of the ſages fled from the dreadful monſter, but Miſnar, with an intrepid countenance, ſtood before his throne, with his drawn ſabre, pointing towards the dragon: when through the flames he perceived an hoary magician, on the back of the monſter.

'Vain, O ſilly child of Mahomet,' ſaid the enchanter, 'was thy ſabre againſt the power of my art, did not a ſuperior force uphold thee; but tremble at thy doom, twice four of my race are determined

againſt thee, and the throne of Dabulcombar noddeth over thy head; fear hath now preſerved thee, and the weakneſs of thy heart, which the credulous believers of Mahomet will call prudence and moderation; but the fiend of darkneſs is let looſe, and the powers of enchantment ſhall prevail!' As the hoary magician ſpake thus, his fiery dragon with tremendous hiſſings aroſe, and cleaving the dome of the divan, diſappeared from their ſight.

'Thus,' ſaid the illuſtrious Miſnar, let the enemies of Mahomet be diſmayed; but inform me, O ye ſages, under the ſemblance of which of your brethren did that foul enchanter gain admittance here?'

'May the lord of my heart,' anſwered Balihu, the hermit of the faithful from Queda, 'triumph over all his foes. As I travelled on the mountains from Queda, and ſaw neither the footſteps of beaſts, nor the flights of birds, behold I chanced to paſs through a cavern, in whoſe hollow ſides I found this accurſed ſage, to whom I unfolded the invitation of the Sultan of India, and we joining, journeyed toward the divan; but ere we entered, he ſaid unto me, "Put thy hand forth, and pull me toward thee into the divan, calling on the name of Mahomet, for the evil ſpirits are on me, and vex me."

The Continuation of the Tale of the Enchanters; or, Miſnar, the Sultan of the Eaſt.

AFTER the hermit Balihu had ſpoken, Mangel aroſe.

'May the power of the ſultan of the eaſt be multiplied!' ſaid he; 'but know, O ſultan, that neither evil Genius, nor enchanter, can enter this ſeat of juſtice, unleſs he be invited in the name of Mahomet.'

'If it be ſo,' anſwered the Sultan Miſnar, 'then neither can they be maſqued againſt the voice of juſtice; for thou, O righteous Alla, wilt uphold the tribunal which thou haſt founded upon earth, and

make

make the viſions of fraud to depart from him who ſeeketh truth. Therefore, continued the ſultan, 'leſt this aſſembly be ſtill tainted with malice and infidelity, as the poiſonous herb groweſt moſt luxuriantly beſide the plants of health, I command the evil ſpirits to ſtand confeſſed before me.'

At his word, ſulphureous ſmoke aroſe, and from the thronged aſſembly ſeven hideous forms broke forth.

Firſt, on a vulture's pinions the fell enchanter Taſnar ſoared aloft, whoſe ſkin was as the parched Indian's when he writhes impaled upon the bloody ſtake. Next, on the back of an enormous ſcorpion, whoſe tail dropped deadly poiſon, Ahaback appeared, and with his eyes darted malignant flaſhes on the youthful ſultan. Him followed Happuck, a ſubtle magician, on the ſhoulders of a tyger, whoſe mane was ſhagged with ſnakes, and whoſe tail was covered with twining adders.

Hupacuſan alſo, that decrepit hag, who perſonated the righteous Sallaſalſor, from Necbal, now ſtripped of the garments of hypocriſy, filled the eyes of the ſages with terror and amazement. Her lean bones, wrapped round with yellow ſkin, appeared like the ſuperſtitious mummies of the weſtern Egypt. She was mounted on a monſter more dreadful and uncouth than the fever-parched wretch beholds, when in reſtleſs ſlumbers he ſinks from woe to woe upon his bed of ſickneſs. Its form was like the deadly ſpider, but in bulk like the elephant of the woods; hairs like cobwebs covered its long bony legs, and from behind, a bag of venom of a whitiſh hue ſpurted forth its malignant influence.

Here followed her malicious ſiſter Ulin, ſquatting on the back of a broad-bellied toad, whoſe mouth opened like the peſtilence that ſwalloweth up the fainting inhabitants of Delly. Then, with a loud hiſs, ſtarted forth in many a fold, a black ſerpent, in length and bulk like the cedars of the foreſt, bearing

the powerful enchantreſs Deſera, whoſe wide-extended ears covered an head of iniquity, and whoſe long ſhrivelled dugs weakly panted over an heart of adamant.

Laſt, with majeſtic horror, the giant Kifri ſwelled into his full proportion; and, like a tottering mountain, reared himſelf aloft; the long immeaſurable alligator that bore him, groaned with his load, and opening all his mouths, for every ſcale appeared a mouth, vomited forth ſtreams of grumous blood. In his hand the giant brandiſhed a ſtately pine blaſted with lightning, which, ſhaking at the dauntleſs Miſnar—

'Tremble, vile reptile,' ſaid he, in a thundering voice; 'tremble, vile reptile, at a giant's wrath! tremble at the magic powers of all my brethren; if ſuch a name becomes our race, unbound, unfettered by the ties of nature: tremble, vile reptile, for thy doom is fixed! At theſe words the infernal brood joined their voices with Kifri's, and all at once pronounced in harſh diſcordant ſounds, 'Tremble, vile reptile, for thy doom is fixed!'

The enchanters were then involved in a thick cloud of ſmoke, from which iſſued broad flaſhes of red lightning, which aſcending to the roof of the divan, in a moment diſappeared.

'There is neither wiſdom nor prudence,' ſaid Miſnar, as he proſtrated himſelf on the ground, after the enchantments were at an end, 'but what are derived from Alla, and are the gift of the prophet of the faithful. If thou doſt vouchſafe to direct my ſteps, O protector of Muſſulmen, the fear of evil ſhall not come upon me. 'Happy,' ſaid Canduſa, the iman of Lahor, with his breaſt on the earth, 'happy is the prince whoſe truſt is in Alla, and whoſe wiſdom cometh from the thirteenth heaven.'—'Happy, ſaid all the ſages, humbling themſelves before the ſultan Miſnar, 'happy is our ſultan, the favourite of Alla!'

'That,'

'That,' replied Miſnar, 'O ſages, is too much even for the ſultan of the eaſt to hear. But may the all-righteous Alla approve of my thoughts and actions! ſo ſhall the infernal powers deſtroy the wretches that employ them, and the dark poiſoned arrow recoil upon him that blew it forth *. But, O ſages, though your numbers are reduced, your integrity is more tried and approved: therefore let Miſnar, your ſultan, partake of the ſweetneſs of your counſels, and learn from aged experience the wiſdom of the ſons of earth. Say, then, what doth the peace and ſincerity of my throne require from me concerning my brother Ahubal, the iſſue of the mighty Dabulcombar?'

'Far be it from me,' ſaid the ſage Carnakan, 'to preſume to utter my words as oracles before the prince; but may not the ſecurity of the eaſt require, that the prince, thy brother, be not enlarged as my ſultan is, to do whatſoever ſeemeth good in his heart: ſhould not the younger be as ſervant to the firſt-born of his father, and are not all the princes the vaſſals of the ſultans of the eaſt. Let, therefore, the prince Ahubal enjoy the pleaſures of life, but let him be removed from giving pain and uneaſineſs to my royal ſultan Miſnar. At the reſources of the ſprings of Ava, on the craggy rocks of Aboulfakem, is a royal caſtle, built by the ſage of Illfakircki, to which there is no paſſage but through a narrow vale, which may be ever guarded by the ſlaves of Miſnar. Hither let the prince be ſent, and let him live there, and enjoy life, without having any power to moleſt the glories of thy reign.'

The counſel of Carnakan ſeemed agreeable unto the ſultan and his ſages, and Miſnar gave immediate orders,

* *Blew it forth.* This may need explanation. In many parts of Aſia, the inhabitants uſe ſmall poiſonous arrows, which they blow from an hollow cane upon their adverſaries.

orders, that the mutes of his ſeraglio ſhould attend the prince to the royal caſtle at Aboulfakem; and then diſmiſſing, for the preſent, the aſſembled ſages, he commanded them every week to attend the divan. In a few days the mutes and guards were ſent with the prince Ahubal, and being admitted into the preſence of their ſultan, they fell on their faces, and cried out,

'O let not the diſpleaſure of the ſultan fall upon his ſlaves; thy ſlaves, in obedience to thy royal word, journeyed toward the caſtle of Aboulfakem, and as they paſſed along through the deſarts, a party of five thouſand horſe appeared, who, ſetting upon us, ordered us either to deliver up the prince Ahubal, or defend him with our lives. Thy ſlaves would willingly have choſen the latter fate. Yet, alas! what were four hundred guards and twenty mutes to the army that oppoſed us. But our conſultation was vain; for while we debated how to defend ourſelves, the prince drew his ſabre, and killing three of our number, cut his way through the guards to his friends. The horſemen then would have ſet upon us, and hewed us in pieces; but their chief forbade them, ſaying, "No, let them live, and be the meſſengers of the prince's eſcape.—Go," continued he, "daſtard ſlaves, and let your ſultan know, that Ahubal has friends who will ſhortly puniſh him for his deſigns on the prince."

At theſe words of his guards, Miſnar gave a deep ſigh, and ſaid,

'Human prudence alone is far too weak to fight againſt the wiles of the deceitful; but Alla is more powerful than man! I will therefore ſend for the prophets, and enquire of them, where I may ſeek for the aſſiſtance of Mahomet.' The ſultan then commanded Zeuramaund and his tribe, and Mangelo, the prophet, from the hollow rocks of Caxol, to be brought before him; and when they were come into his

his presence, he demanded of them, where he might seek for the assistance of Mahomet and the countenance of Alla.

Then answered Zeuramaund, the sultan, in these words:

'In the tomb of the prophet of Mecca is the signet of Mahomet, which no human power may remove; but if the prophet will hear the prayer of the sultan, it may easily be taken from thence.' 'Yes,' replied Mangelo, the prophet, from the hollow rocks of Caxol, 'the seal of Mahomet will indeed preserve the prince from enchantment; but it is also necessary that he put on the girdle of Opakka, which is worn by the Giant Kifri, the sworn enemy of the eastern throne. For although the signet of Mahomet will preserve the sultan from evil, yet will the girdle of Opakka only save him from deceit.'

The sultan Misnar was moved at the discourse of his prophets, and spent the night in thought and perplexity. He had little hope that the signet of Mahomet, which had for ages remained immoveable, should yield to him; or that, with all his numerous armies, he should be able to force the girdle of Opakka from the loins of an enchanter, who could in a moment overwhelm his troops by the power of his art. However, he determined the next morning to go with his court a public pilgrimage to Mecca, and to offer up the most solemn petitions to the prophet of his faith. Early in the morning the sultan arose from his seraglio, and commanded his courtiers to prepare the procession, as he intended immediately to make a public pilgrimage to Mecca. But as Misnar was making known his intentions, a messenger arrived in haste at the entrance of the seraglio, who brought advice, that one of the southern kingdoms had revolted, and was led on by a sage heroine, who declared her intentions of placing Ahubal, the brother of the sultan, on the throne of India.

Miſnar was conſcious that this revolt was brought about through the contrivances of the enchanters, and therefore deſpaired of conquering them by means of his armies; but leſt the other kingdoms, ſeeing no troops were ſent to repel the rebels, ſhould alſo join the adverſe party, the ſultan commanded the rough muſic of war to ſound; and ſending for his grand Vizir Horam in private, he ordered him to lead out the armies of Delly againſt the rebels, and to diſpatch daily meſſengers to the capital to bring advice of his ſucceſs.

The Vizir Horam received the ſultan's commiſſion with reverence, and ſaid,—'Let not my ſultan be angry at his ſlave. If my lord ſhould require ten thouſand meſſengers, his ſlave Horam would diſpatch them. But if my lord will accept of this tablet, he ſhall know in a moment the ſucceſs of his ſervant, though numberleſs leagues between us.'

'What,' ſaid Miſnar, taking the tablet from his vizir, by what means is this tablet endued with theſe rare virtues?' 'My lord,' anſwered Horam, 'when my father, through the malice of his enemies, was baniſhed from the preſence of the mighty Dabulcombar, (whom the Houris of Paradiſe do ſerve) he called me to him, and ſaid, 'O Horam, the evil-minded have prevailed, and thy father is fallen a ſacrifice to the enemies of truth: no more, my ſon, ſhall I behold the children of my ſtrength, nor the ſplendour of my ſultan's court; whither I go, I know not! but do you my ſon, take this tablet; and whatever befalleth thy parent, ſhall at times be made known to you in the leaves of this book; and to whomſoever thou giveſt it, that friend ſhall, after my death, read therein whatever Horam my ſon ſhall wiſh to make known unto him."

'Faithful Horam,' anſwered the ſultan, 'thy preſent is of ſuch exquiſite value, that thy prince ſhall, in confidence, honour thee with the firſt place in his

eſteem

eſteem. Know then, my faithful vizir, that the powers of enchantment are let looſe againſt my throne, and the prophets have ſaid, ". Thou ſhalt not prevail but with the ſignet of Mahomet, and the girdle of Opakka ;"—' therefore it is expedient that I firſt go to Mecca to obtain this valuable gift of the prophet : my purpoſe but this morning was to go ſurrounded by the nobles of my court ; but while rebellion ſtalketh abroad, pageants are idle, and the parade of a ſultan's pilgrimage will give my enemies time to increaſe in their numbers and ſtrength. No, Horam, I myſelf will in ſecret approach the tomb of my prophet, for Alla requireth the ſervice of the heart, and ſearcheth out the purity of his ſervants' intentions ; I ſhall go with greater humility as a peaſant than as a prince. In the mean time, my royal tent ſhall be pitched, and Horam only ſhall be ſuffered to approach it. So ſhall my ſlaves imagine their ſultan goeth forth with them to the field, and the hearts of my ſubjects ſhall be ſtrengthened.'

' Be the deſires of the ſultan fulfilled,' ſaid Horam, with reverence: ' but will not my lord take with him a guard in his pilgrimage ; for the dangers of the journey are great over the mountains and deſarts, and the voyage by the ſeas is perilous !' ' No,' anſwered the ſultan, ' thoſe who are my ſlaves here, may at a diſtance become my maſters, and ſell me to my foes : where the truſt is great, great is the danger alſo. Shall I ſet guards over my perſon in the heart of my kingdom, amidſt my faithful ſubjects, and truſt my life in a ſlave's hand, where I am neither known nor reſpected ? When the diamond lieth concealed in the mine, it is free and unmoleſted, but when it ſhineth abroad on the earth, all covet its poſſeſſion.' The vizir Horam was ſtruck with the prudence of his youthful ſultan, and bowed in aſſent to the words of his lord.

In a few days the armies of India aſſembled ; the royal tent was pitched, and the vizir was declared the leader of his ſultan's forces. Miſnar entered his

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tent in great ſtate, and Horam alone followed the ſultan into the retirements of the moveable pavilion. The vizir had, according to the ſultan's inſtructions, prepared a diſguiſe for his maſter; and at midnight led him, like a peaſant, through the encampments into a wood, where, falling at his feet, he beſought him to conſider well the dangers he was about to encounter.

'Horam,' anſwered the ſultan, 'I well know the goodneſs of thy heart, and that thy fears are the daughters of thy love. Senſible am I, that the dangers of my pilgrimage are great; but what reſource have I left? More than man is riſen up againſt me, and more than man muſt aſſiſt me, or I periſh. To whom then can I fly but to the prophet of the faithful? For I am well aſſured that no enchantment ſhall prevail againſt me while I journey toward Mecca; for ſuch is the faith of all true believers, though they may oppreſs and fatigue me, yet in the end ſhall I triumph. Beſides, Horam, there is no other reſource.'

'True, my ſultan,' anſwered the vizir, 'without Alla, vain is the counſel of man; but is not Alla every where preſent to aid and defend the ſons of the faithful?'

'Though Alla be all-powerful,' anſwered Miſnar, 'yet is not the ſlave of his hand to direct the lord of all things. If we would gain the help and aſſiſtance of Alla, we muſt obey his commands; and well are we aſſured in the law of our prophet, that at Mecca ſhall the prayer of the faithful be heard. Wherefore, O Horam, no longer my ſlave, but my friend, lead forth my armies with confidence and truſt, and doubt not but that he, who daily refreſheth the ſun with light, will ſhortly reſtore Miſnar to the throne of his forefathers.' As he ſpake thus, the ſultan broke from his Vizir Horam, who was fallen upon his maſter's feet and weeping at his fixed reſolves, and penetrated into the gloomy receſſes of the foreſt.

All was ſilence and darkneſs, ſave where through broken fragments of fleeting clouds, the ſultaneſs of

night

night ſometimes threw a feeble light on the horrors of the foreſt.

'This gloomy receſs,' ſaid Miſnar, as he paſſed on, 'which hides me from the world, makes me better known to myſelf. In the court of my forefathers, I am called the light of the world, the glory of the eaſt, and the eye of day; but in the wild foreſts of Tarapajan, I am a poor helpleſs reptile, on whom the cedars drop unwholeſome dews, and whoſe ſteps are hidden from the light of the moon by the branches of the palm. What then is the pride of man but deceit! and the glories of the earth, but the ſhadows of illuſion! ſurely more had I to fear from enchantment on the throne of Dabulcombar, than in the boſom of this foreſt. Here the wild beaſts will not flatter me, nor will the lordly lion acknowledge me the ſultan of his wild domains. On what prop then muſt that weak tendril, man, entwine himſelf, on what rock muſt the ſon of earth build his ſecurity! Thanks be to the faith delivered unto me by Mahomet, the holy prophet of Arabia, in Alla ſhall be my truſt, who ruleth over all the children of his hand, and is lord over the haunts of wild beaſts, as well as the dwellings of mankind.

With ſuch thoughts Miſnar paſſed along for many days, till one night at a diſtance he perceived the ſkies looked red with light and various fires; and by the noiſe, which increaſed in his ears, found that ſome Indians were carouſing in the woods before him. The diſguiſed ſultan endeavoured to avoid them, ſtriking into a path which led round their fires; but ſome of the Indians obſerving him by the light of their fires, called to their brother peaſant, and deſired him to partake of their mirth.

Miſnar thought it would be in vain to refuſe the requeſt, as they all ſeemed diſpoſed to inſiſt on their demands, and therefore haſtened to the ſcene of their feſtivity. Here he found ten or twelve fires, with a mixed number of males and females, ſome ſitting and ſome dancing around them; the uncouth ruſtic muſic enli-

vened their dance, and the maſk of care was not on their faces.

Miſnar inquired the cauſe of their mirth. 'What!' ſaid an ancient female, 'though you are a ſtranger in Tarapajan, and know not that the feaſt of Tigris is celebrated by theſe nightly fires, yet muſt you now learn, that no ſtranger comes but to partake of our joy, nor departs till the fires are extinct.'

'And how long,' ſaid Miſnar, 'doth this feaſt laſt?' 'This,' anſwered the old woman, 'is the third night, and theſe fires muſt blaze yet eleven nights and days more, during which time the axe is not ſeen in the hand of the foreſter, nor doth the bow twang in the woods of Tarapajan; neither may he which ſeeth theſe rites depart till they be fulfilled.'

Miſnar was thunderſtruck at this relation; and ere he could anſwer, the crowd gathered around him. 'Come,' ſaid he that appeared to be the chief, 'let us initiate this ſtranger in our rites; bring hither the ſkin of the tyger, and the paw of the lion, and the lance, and the bow that twangs not in the woods of Tarapajan during theſe nightly feſtivals.'

Then did one bring the ſkin of a tyger, and threw it over the ſhoulders of Miſnar; and another came with the paw of a lion, and hung it before him; and a third brought a lance, and put it into Miſnar's right hand; and a fourth ſlung a bow on his breaſt. Then did all the crowd make a loud howling, and danced around the aſtoniſhed ſultan.

'Now,' ſaid the chief, when the dance was finiſhed,' 'ſound the hollow inſtruments of braſs, which give notice to the moon and the ſtars, that this ſtranger is about to ſwear not to reveal our rites. Lay thine hand on thy head,' ſaid the chief to the diſguiſed ſultan, 'and put thy fingers on thy mouth, and ſay—'As the ſtarleſs night is dark, as the cave of death is dark, ſo ſhall my thoughts and words continue in darkneſs concerning the feſtival of tygers.'

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'And wherefore,' ſaid Miſnar, 'is this ſilence impoſed? and what ſhall befal him that ſweareth not unto you? Is not the mind of man free; and who ſhall offend him who ſeeketh not to offend others?'—'Whoſoever,' anſwered the chief, 'travelleth, ſhould become obedient to the cuſtoms of thoſe people among whom he tarrieth.'

'Right,' continued Miſnar, 'and I am willing, upon two conditions, to fulfil your will: firſt, you ſhall all ſwear that I be at liberty to purſue my journey on the eleventh day; and next, that I ſhall not be bound to perform aught contrary to the law of Mahomet.'

'Stranger,' replied the chief, 'when we are at liberty to depart, thou ſhalt depart likewiſe; but during this feſtival, which is held in honour of our noble anceſtor, who remained fourteen days in this foreſt, till he had ſubdued a ravenous race of tygers, no man that is entered here may ſtir from hence till the fires be extinguiſhed; for by fire did our anceſtor drive away and deſtroy the tygers and beaſts of the foreſts, and by fire do we commemorate his mighty deeds. Neither,' continued the chief, 'may we reveal theſe rites to any one but thoſe who by accident eſpy them; for ſuch as are preſent with us we are bound to receive into our ſociety; wherefore we compel thoſe who come among us, to keep in ſilence the knowledge of our rites.'—'If ſuch is your cuſtom,' anſwered Miſnar, 'I ſhall willingly comply; and ſwear to you, that as the ſtarleſs night is dark, as the cave of death is dark, ſo ſhall my thoughts and words continue in darkneſs concerning the feſtival of tygers.' As he uttered theſe words, the whole aſſembly again danced around him, till the hollow brazen inſtruments were ordered to ſound, and all the inhabitants of the foreſt were commanded to receive the diſguiſed ſultan as their brother.

Then the men one by one paſſed by Miſnar, each as he paſſed laying the hand of the ſultan on his breaſt.

After they were paſſed by, came the females alſo, who embraced their new brother. Theſe Miſnar ſuffered to paſs by without much reflection, till among the youngeſt, who laſt approached, he beheld a beauteous virgin with downcaſt looks drawing near him, and who ſeemed aſhamed of that freedom the cuſtom of the place obliged her to uſe.

At the ſight of this amiable figure, Miſnar at once forgot his purpoſe and his crown, and was impatient till the ceremony brought her into his arms, where he would willingly have held her for ever. The reſt of the females perceived his emotion; and the chief of the feſtival approaching, aſked Noradin, the beauteous fair one, 'Whether ſhe would at length fix her choice—for in this place,' continued the chief, addreſſing himſelf to Miſnar, 'every ſex hath freedom, and none are compelled to take the hand they do not love: Noradin hath for theſe three days been courted by all our tribe, but the coy maid hath refuſed every advance; if ſhe refuſe not you, our joy will be the more complete, as then none of our company will be without his mate.'

Miſnar, forgetting the great deſigns of his heart, waited for the fair one's anſwer, and felt more fear at her ſilence, than at the dreadful enchantments of his monſtrous enemies. At length, with bluſhes, and half-ſmothered words, Noradin anſwered, 'May the joy of my comrades be complete!'

Miſnar, in raptures at the fair Noradin's preference, took her by the hand, and led up the dance, while the hollow inſtruments of braſs a third time ſounded, to proclaim the choice of Noradin, the beauteous fair-one.

At the appearance of day, each repaired to the cottage around, and Miſnar and Noradin were led by the chief to a ſpot, where ſhortly the whole aſſembly built them a cottage of bamboo and the leaves of the plantain. As ſoon as they were retired, Noradin taking Miſnar in her hand, aſked him,

whether

whether ſhe deſerved his conſtant love, for the choice ſhe had made.

Miſnar, ſomewhat ſtartled at her queſtion, aſked what were the cuſtoms of her tribe.

'For ten days,' anſwered the amiable Noradin, 'I ſhall be with thee, and on the eleventh, if our choice be fixed, the chief will lead us to him who readeth the Koran, that our vows may be pledged in his preſence; during this interval, my father's friends will attend us, that in caſe you refuſe me, I may return a virgin to their arms; nay, even now are they building their huts around us.'

Miſnar was much chagrined at theſe words, as in his heart he expected the full enjoyment of his beautiful miſtreſs, and his mind now turned upon the great buſineſs he had to perform. 'But,' ſaid he to himſelf, 'to what purpoſe is it to think of my kingdom or my pilgrimage, ſince I am here detained and watched by a ſet of ſavage foreſters, who acknowledge no law but their own will: it is the part of prudence, then, to bear with patience and eaſe the misfortunes of life. I will indulge myſelf with this amiable female till the days of my confinement are at an end.' Then turning to the fair Noradin, the ſultan ſaid, 'O thou joy of life, I will wait with patience; nevertheleſs, I would that the hours of anxiety were ſhorter, and that the dawn of my happineſs would this moment ariſe. 'Say, then,' anſwered Noradin, 'thou on whom my thoughts hang, ſhall the compliance of thy beloved, fix my lovely wanderer for ever in theſe arms?'

Miſnar was confounded at the requeſt of his fair companion, and his heart recoiled at her words. 'What,' ſaid the ſultan to himſelf, ſhall I, for the caſual gratifications of my paſſion, give up the glories of my father's kingdom, and the viceregency of Mahomet! Or ſhall I baſely betray that love which is proffered me, and for a few day's pleaſure, imbitter fair Noradin's future cup of life! 'No,' ſaid he aloud, turning to his

amiable miſtreſs, 'never let the man of integrity deceive the ſoft heart that means him happineſs. Forgive me, all beauteous Noradin! but the volumes of my fate are open, and the prophet of the faithful will not permit me to indulge here the ſecret affections of my mind: though the ſoul of thy ſlave will be torn and divided, yet muſt he depart with the expiring fires of your feſtival.'

'Baſe, cold, and ſenſeleſs wretch,' ſaid the falſe Noradin (as the beauteous viſion vaniſhed from the eyes of the ſultan, and he beheld the enchantreſs Ulin before him), 'call not thy frozen purpoſe virtue, but the green fruits of unripened manhood; beauty is ever ſuperior to prudence, and the extaſies of love are triumphant over the powers of reaſon; but thou art ſuſceptible of neither love nor beauty, and therefore not thy prudence but my folly have ſaved thee, who threw a taſteleſs bait in the paths of thy pilgrimage. However, what nature would permit, I have obtained? and though thou art eſcaped, puny animal as thou art, from the power of my enchantments, yet ſhall the ſouthern kingdoms of India feel my ſcourge. Proceed then, ſuperſtitious reptile, on thy tame pilgrimage to Mecca, while Horam feels the vengeance of my arm in the ſultry deſarts of Ahajah.'

As ſhe ſpake thus ſhe ſtretched out her wand, and the fires and the foreſters, and the enchantreſs Ulin, diſappeared from the ſight of the aſtoniſhed ſultan. The ſultan immediatelyproſtrated himſelfon the ground, and gave glory to Mahomet for his wonderful eſcape; and purſuing his journey, continued his courſe for two moons through the wide extended foreſt of Tarapajan.

During this time, he daily examined the tablets which the Vizir Horam had given him, but was very uneaſy at finding the leaves always fair. 'Alas,' ſaid he to himſelf, 'I have truſted to a baſe man, who perhaps has taken this advantage of my credulity, and in-

tends to ſet the crown of India on my brother's head! there needed not the powers of enchantment to overthrow me, ſince I have betrayed at once my folly and my cauſe.'

Miſnar, therefore, reſolved to travel back to Delly, and learn the cauſe of Horam's ſilence; but, however, as he neglected not to look on the tablets every day, he at length, as he was examining them under a palm tree, found the following inſcription therein:—

'*Horam the Faithful Slave of the Sultan of the Eaſt, to Miſnar, the Lord of his Heart.*

'SOME time after I left my royal ſultan in the foreſt, while my heart was ſad within my breaſt, a d my eye-lids were heavy with the tears of ſeparation, came an haſty meſſenger from the outſkirts of the rebel army, and declared their approach, and that the ſouthern provinces had revolted, and were added to the oppoſers of the ſultan of the earth. When thy ſlave was certain of this intelligence from the mouths of many, who haſtened to the camp with theſe bad tidings, I commanded the armies of India to be increaſed, and a more exact diſcipline to be obſerved in my maſter's camp, and perceiving that the enemy haſtened to meet my ſultan's forces, I ſhortened the march of my ſlaves, that the fatigues of the deſarts might not prevail more againſt them than the face and the ſword of their enemies. Moreover, I led thy troops through the moſt cultivated countries, that the neceſſaries of life might be procured for the multitudes that followed thy tent with the greater eaſe. But, alas! the preſence of my lord is not with his people, and the army murmur that they are led by a ſultan who cheers not their labours by the light of his perſon, ſo that the hearts of thy people are withdrawn from Horam thy ſlave, and the captains of thouſands demand admittance to thy tent, and accuſe thy vizir with evil devices againſt thee, my lord, the ſultan.'

As the ſultan read this intelligence in the tablet of Horam, his heart failed within him, and the ſight of his eyes was as a miſt before him.

'O Miſnar, Miſnar!' ſaid he, falling to the ground, 'the fiend of darkneſs is let looſe upon thee! and the powers of enchantment ſtill prevail! 'Yes,' ſaid Ulin, the enchantreſs, who immediately appeared, 'the powers of enchantment ſhall prevail! Miſnar, the faithful ſervant of Mahomet, hath at length yielded to my power, and Alla hath given to my vengeance the wretch that doubts his protection. 'Crawl, therefore,' continued ſhe, 'vile reptile, on the earth, and become a toad that ſucketh the poiſonous vapour, and that draweth from the ſun-beam a venomous fire.'

At the powerful voice of her enchantment, the ſultan ſhrunk from his native figure, and became a reptile on the earth. He opened his peſtiferous jaws, and the black venom fell from his tongue, and he trailed his broad, yellow, ſpeckled belly in the duſt. His change of form did not take from Miſnar his memory or recollection: he was ſenſible of his diſgrace, and of the juſtneſs of his ſentence; and though he could not fly from himſelf, yet he haſtened into the thicket, that he might hide his filthy corſe from the light of Heaven.

But the hungry calls of nature ſoon drove him from his receſs to ſeek his proper food in the deſart. He crawled forth, and found himſelf led on by a ſcent that pleaſed him; his ſpirits ſeemed enlivened by the ſweet odour, and his cold feeble limbs were endued with a briſker motion.

'Surely,' ſaid he, in his heart, 'the bounteous Alla hath not left the meaneſt of his creatures without comfort and joy. The ſmell is as the ſmell of roſes, and life and vigour are in theſe attractive paths."

With theſe thoughts he crawled forwards into the thickeſt covert; and though his body was drawn with

a ſecret

a ſecret impulſe, yet his mind was filled with horror, when he came in ſight of a mangled and corrupted body, which lay hid among the buſhes. One of his own deformed kind ſat ſquatting beſide it; and, like himſelf, ſeemed to deſire, and yet deteſt, the loathſome feaſt.

Miſnar, at the ſight of one of his hideous kind, was filled with ſcorn and rage; and, forgetting his preſent transformation, was about to drive him from the mangled body: when the reptile, opening his mouth, addreſſed him in the language of Delly. 'Whether art thou really what thy form beſpeaks thee,' ſaid the reptile, 'or, like me, the victim of enchantment anſwer?'

The ſultan, ſurpriſed at this addreſs, and perceiving that miſery was not his portion alone, deſired to know by what means his fellow-creature ſuffered ſuch a wretched change.

'Since I perceive by your ſpeech,' ſaid the reptile, 'that one event has happened to us both, I ſhall not be averſe to declare to you the cauſe of my transformation; but I ſhall expect that my confidence will not be miſplaced, and that after I have made you acquainted with my hiſtory, you will not refuſe to reveal your own.' 'A ſimilitude in our fates,' replied Miſnar, 'has already made us brethren; and I ſhould be unreaſonable to aſk a favour I meant not to return.'

'Well then,' ſaid he, 'we will depart from this wretched ſight, into a different thicket, where we may unmoleſted bewail our uncommon fates; for although the enchantreſs Ulin, to diſgrace our former natures, and to make us the more ſenſible of our preſent deformity, obliges us, by a miſerable attraction, to meet daily before this horrid ſpectacle, yet our food is of the fruits of the earth; for the wicked enchantreſs has not the power to make us, even in this deformed habit, do that which is contrary to our human nature.'

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As he was ſpeaking, came another toad to the corſe, 'Here,' continued the firſt, 'is another of our brethren, and another will ſoon be here; we were three before you came among us.—Where, O princeſs, is the laſt victim of Ulin's rage?' ſaid he to the ſecond. 'He was baſking,' anſwered the ſecond, 'in the ſand, but I arouzed him, and he is now on his way.'

In a few minutes the third arrived, and as ſoon as he beheld the mangled body, the attraction ceaſed; when, the firſt leading the way, they departed into another thicket. 'Here,' ſaid the firſt, 'O ſtranger, we may reſt ſecurely, and the ſerpent cannot annoy us, for we are ſeated under the ſhade of the fragrant cinnamon. We are obliged to you for your care of us,' ſaid Miſnar, 'but I am eager to hear the cauſe of your transformation.'

TALE VII.

The Hiſtory of Mahoud.

'I AM,' replied the toad, 'the ſon of a jeweller in Delly, and my name is Mahoud; my father, after a life of induſtry and parſimony, finding himſelf declining, ſent for me, and on his death-bed ſaid, "O Mahoud, my days have been the days of care, but ſucceſs hath attended them; I have toiled, that thou mayeſt reap; ſown, that thou mayeſt gather; and laboured, that my ſon may enjoy the fruits of my induſtry. My peace and comfort have been ſacrificed to thine, and now do I die, aſſured that my beloved Mahoud will not be pinched by poverty, or oppreſſed by penury and want. Happy are thoſe prudent parents, who, like me, can ſmile at death, and leave their offspring independent of the world!"

'Thus, ſaid my aged father and expired, and my tears accompanied his departing ſpirit; but theſe ſoon gave place to that ardent curioſity, which drove

me

me to explore thoſe riches he had left me. I opened box after box with a ſilent rapture, and was pleaſed to find wealth ſufficient to ſatisfy even the appetite of youth; many diamonds appeared among my father's wealth, which never could have paſſed the royal ſieve*, and many others of infinite value, beſides large quantities of gold and ſilver; ſo that in my youthful judgment, there appeared no end to my riches.

'It was not wonderful, that being ſo ſuddenly put in poſſeſſion of theſe riches, I ſhould ſeek every pleaſure and diverſion which wealth could purchaſe. All who were the companions of my childhood, all who would court an unexperienced heart, were admitted to my table, and the ſtrict laws of Mahomet were leſs regarded at my houſe than the rich wines which ſparkled at my feaſts. Nor were the charms of the fair forgot: we endeavoured to procure Houris, if not as pure, at leaſt as beautiful, as thoſe of Mahomet; and, while our goblets were filled with wine, we envied not the deceaſed their rivers of milk.

'Thus paſſed I my life, among thoſe who jeſt with religion, and make a mock at the rules of prudence and ſobriety. But the time ſoon came when my hours of revelry were to be changed for thoſe of ſorrow, and when I was firſt to learn, that a father's prudence will not ſecure a wicked ſon from the ſhafts and arrows of bitterneſs and grief. My poſſeſſions, though ample, were nearly exhauſted by ignorance and extortion; my jewels were gone; unacquainted with their value, I had rather flung them away than ſold them; my ſilver and gold was become the property of my friends; who, when I applied to them in return, were much more aſſiduous, if poſſible, in

preſerving

* The mogul is paid, by way of duty, all jewels which are found in the mines too large to paſs through a ſieve of a particular ſize.

preſerving it from me, than I had been in ſquandering it on them; ſo that in a few days, even the merchants who had been ſuch gainers by me, came now to demand ſome trifling ſums that I had borrowed of them; and, being unable to pay them, they ſeized my furniture, and ſtripped me of my cloaths to ſatisfy their cruel demands.

'In this ſituation, I was turned out of my own doors, by thoſe whom I had received a thouſand times in my arms, and ſpurned at, like a dog, by thoſe whom I had preſſed to my boſom. Stung by reflections on my former follies, and ignorant where to fly for ſhelter, I covered myſelf with ſome few rags that had been caſt to me, and ſat down before the houſe of a rich young man, who, like myſelf, ſeemed to be ſquandering his wealth on the ſcum of the earth.

'Bennaſkar, for that was his name, ſoon came forth, with his minſtrels and ſingers at his heels, and ſeeing a miſerable figure before his doors, he aſked what I wanted. I told him, that once, like himſelf, I gave life to the dance, and mirth to my friends; but that want of caution had been the cauſe of my ruin, and too much confidence on thoſe who leaſt deſerved my favour.

'Several of his friends hearing this, would have driven me from his preſence, ſaying it was unfit ſuch a wretch ſhould even enjoy the bleſſings of the air. But Bennaſkar would not ſuffer it, and aſked me whether the inſincerity of my friends had learned me to be ſincere to others. I anſwered him, that I had ever been ſincere, even to thoſe who were undeſerving, and that I had rather die than betray my friend.

"If what you ſay is true," ſaid Bennaſkar, "I will try you: go in, and my ſervant ſhall cloath you, and you ſhall live with me; I only aſk in return, that you never diſcloſe to any one what you hear or

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see transacted in my house." 'Sir,' answered I, 'your offer is gracious, and bespeaks your generous intentions: but I do not chuse to live on another's bounty, without I can make myself useful."

"That," answered Bennaskar, "you may do, if I find I can trust you. I have long been in search of one I could trust. I want such a one but cannot find him."

The friends of Bennaskar then surrounded their lord, and each confusedly offered his services to him. "No," said the young man, "though I appear unthoughtful in your eyes, O servile race of flatterers! yet know, to all your confusions, that I have tried you all, and find you trifling and insincere: this man alone refuses my proffered love, unless he can return it; and this man alone is worthy of my esteem."

'The friends of Bennaskar were thunderstruck at his words, and renewed their protestations; but he commanded his servants to drive them from his house, and, taking me by the hand, he led me into an inner, but sumptuous apartment. As soon as we arrived there, I prostrated myself at his feet, and said, Let not my lord be angry with his servant! but thou hast not told me what service thou wilt expect from me.'

"All that I require," answered Bennaskar, "is, that you disclose not to any one what you hear or see transacted in my house."—"My lord," answered I, "of what service can I be to you by such compliance? If I am silent thy slaves may speak, and I shall be blamed for their insincerity. I pray thee, let me return to my rags, and set me not in a place where thy vassals will be tempted to ruin me in thy favour."

"Your answer," said Bennaskar, "is the answer of a prudent man: but fear not; I cannot do without you, and I hope you will not refuse my proffered love. What you will see none will see besides you, therefore none but yourself will be unfaithful to me."

me."—" On this assurance, I accepted the bounteous offer of Bennaskar, and the slaves led me to the bath, and I washed, and was perfumed, and arrayed in a vestment of my lord's.

'Bennaskar was impatient to see me, and as I was led into his presence, the young man hastened to meet me, and, folding me in his arms, he said," " May I at length meet a friend I can trust!" 'And I answered, May Mayhoud be the friend of thy bosom!" Bennaskar then led me into another apartment, and meats were set before us, and he ordered the females that dance to come and entertain us.'

" Women," said Bennaskar, as we were eating, " are the sweeteners of life."—" Rather, answered I," " they are the curses of life. But for these, Mahoud had still slept secure, and the will of his father had prospered."

" What," answered Bennaskar, " is my friend able to withstand the charms of beauty, and the lovely invitations of the charmer! Then, (continued he) thou mayest indeed become my friend, for he who can conquer love is master of the earth." " Not so," answered I, " I do not say I have conquered; far otherwise, I have been conquered, and the wounded dread and loath the spear and the sword."

" But," said Bennaskar, " these are common forms; to slight these is easy, but I will lead thee where thou must be subdued." " Lead me not," answered I, 'O Bennaskar! I shall receive no pleasure, though thou set before me the sultanas of Delly, and the female thou lovest may be disgusted at my indifference.'

" Rest satisfied," said Bennaskar, with a smile, " I meant but to try thee; these dances suffice me; I covet not the trouble nor the parade of more costly females. But I see thou art moved; let us walk into the orange grove, and enjoy the breeze." Thus, for some time, I spent my time with the agreeable

Bennaskar;

Bennaſkar; every day we varied our enjoyments, and were mutually ſatisfied with each other.

'I had now been with my friend eighteen days, and no interruption was given to our friendſhip; when, on the nineteenth morning, Bennaſkar appeared with a clouded viſage. "What," ſaidI,my lord," is the cauſe of your grief? Shall not Mahoud ſhare alike with you the ſmiles and the frowns of Alla?"

"Is it not," ſaid Bennaſkar, "O Mahoud, the full of the moon?" "It is," replied I, with a ſmile; "but doth Bennaſkar intend to change with that fluctuating planet?"

"O Mahoud," ſaid Bennaſkar, "the fate of thy friend is dependant on the caprice of the ſtars; to-night muſt I put thy utmoſt friendſhip to the trial! If Mahoud prove inſincere, then is Bennaſkar curſed among men. If thy heart is not firm now, while there is time, depart. But why ſhould I doubt thee; ſurely Mahoud is of the ſons of the faithful. What muſt I ſay! Leave me, Mahoud, leave me: nay, if thou departeſt, where ſhall I find thy fellow! and the preſence of a friend is neceſſary to my quiet." "Then," anſwered I, "fear not, Bennaſkar; Mahoud may be unhappy, but he cannot be unjuſt. But what is this dreadful trial that obliges Bennaſkar to ſuſpect his friend?" "True," ſaid Bennaſkar, "Mahoud is undeſerving of ſuſpicion; let us wait till the ſun ſink from the skies, and the ſtars return with their glimmering light."

'Bennaskar then proceeded to the bath, and arrayed himſelf in a coſtly robe, and deſired me to do the ſame. I obeyed my friend, and we met in the ſaloon together. "Alas," ſaid Bennaskar, as we met, "how can I requeſt my friend to wear the image of deformity?" "What image of deformity," ſaid I, "muſt Mahoud wear? All appearances are to Mahoud alike, and the ſeverer the trial, the more ſhall I commend thy friendſhip."

"Then," ſaid Bennaskar, pulling out a pot of black ointment, "thou muſt ſuffer me to diſguiſe thy face with this ointment; Mahoud to-night muſt perſonate a black ſlave." "Is ſuch a trifle," ſaid I, "the teſt of friendſhip! give me the ointment, and furniſh me with the habit of a ſlave."

"The habit," anſwered Bennaskar, "is ready, and all is ready; but you muſt not as yet diſguiſe yourſelf, leſt my ſlaves obſerve us. Come, let us for the preſent enjoy ourſelves, and when night approaches Bennaskar will rely on the friendſhip of Mahoud." The ſlaves then brought us the coſtly viands of Delly, but Bennaskar remained penſive, and ſeemed not to reliſh the dainties before him.

'I endeavoured all I could to divert his melancholy; I ſmiled; I ſang before him; the dancers were introduced, and the muſic attempted to diſſipate his gloom; but Bennaskar ſtill remained mute, and his thoughts could not be recalled by the entertainment of his ſlaves. The muſic continued till night, when Bennaskar commanded the ſlaves to withdraw, and, taking a lamp in his hand, he led me through a long variety of apartments.'

"Mahoud," ſaid he, as we went along, "has never yet ſeen the wonders of my palace." "Mahoud," anſwered I, "is happy, my lord, to ſee the wealth of his friend; but he is not inquiſitive to explore, unbidden, the ſecrets of another. 'As I ſaid this, we arrived at a ſmall vaulted room, from the centre of which hung a lamp, which Bennaskar trimmed, and put out that which he held in his hand.'

"Now," ſaid he, "Mahoud, enter that cloſet which is oppoſite us, and put on the ſlave's dreſs which you will find there, and anoint thy face and thy hands with this black ointment."—"I immediately obeyed Bennaskar, and in a ſhort time I came forth arrayed like a ſlave."

"Kind Mahoud," ſaid Bennaskar, "thou art excellently diſguiſed; now obey with ſilence, and ſtand

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as a mute before his lord." I folded my arms, and nodded aſſent, at which Bennaskar ſmiled.

"Take hold, Mahoud," ſaid he, "of that ring of iron, which is faſtened to the middle of the floor, and pull." I obeyed, and a little trap-door came up. I looked down, and perceived a woman in rich veſtments, half buried in the earth. I ſhuddered at the ſight, and was falling backward, when Bennaskar ſtruck me with a chabouc*, which he drew from his boſom, and ſaid—"Villain, if thou fail me I ſhall uſe thee as my ſlave." Although I was enraged at the blow, yet I remembered my promiſe, and returned to the trap-door. "Slave," ſaid Bennaskar, "dig that female out of the ground, the ſpade and the mattock are hidden under the floor."

'I immediately jumped down, and found the tools, and began to work; but neither my fear nor my labour could prevent my fixing my eyes on the lovely female, who ſeemed as one dead. As ſoon as I had removed the earth from the female, which I did with great care, Bennaskar commanded me to lift the body into the apartment, gave me a phial of clear blue liquor, and ordered me to pour it into her mouth, while he retired into the cloſet.

'I willingly obeyed Bennaskar, and haſtened to pour down the liquor, while Bennaskar retired. As ſoon as the liquor was down, the lovely female began to move, and in a ſhort time ſhe opened her languiſhing eyes, and, caſting them upon me, ſhe ſhrieked out, and, clapping her hands together, ſhe cried—"O Alla, defend me!"

'Bennaskar at the ſame time ſpoke as follows, from the cloſet where he was concealed—

"Hemjunah," ſaid he, "are you as yet diſpoſed to yield yourſelf to the will of Bennaskar, or muſt we ſtill experience the evils of oppoſite enchantment;

* A chabouc is a large whip.

for although Macoma will not permit me to see you without depriving you of sensation, and me of desire, yet will Ulin still subject you to her imperial will." "Wretch!" answered the fair stranger, "I fear not the powers of your accursed magic, for Macoma has assured me, that you shall not be able to overpower me without my own consent; and Mahomet, though for a time he permits this enchantment, will at length assuredly deliver me."

"Then," answered Bennaskar, "must the lash of compulsion issue forth.—Here," continued he, "slave Mahoud, inflict fifty lashes on that obdurate female."

'I took the chabouc from Bennaskar, and began, with trembling, my ill-fated task, cursing inwardly my own blind compliance, in promising to obey a monster, and not a friend.

'As the lash touched the beauteous Hemjunah, she made the vaulted roof re-echo with her cries; nor did my heart feel less sensibly the strokes I gave than her own: the tears trickled down my cheeks, and I prayed inwardly to be delivered from the cursed task, and was never more happy than when it was completed.

"What," said Bennaskar, from the closet, "what doth Hemjunah now say to my desires?" "The hard-hearted and the cruel," said Hemjunah, faintly, "are the last to win the soft affections of a female heart; rather let me die than be the property of the vile Bennaskar." "If so," said he, coming from the closet, "die; for the present I resign my power; let Macoma hide thee again in the dust of the earth."

'Bennaskar did no sooner appear, than the beautiful Hemjunah again seemed to die away; and immediately a hissing noise was heard, and an ugly dwarf arose from the trap-door, and took the body of Hemjunah, replacing it in the earth, and the trap-door was closed with a roaring noise.

'Bennaskar

'Bennaskar then beckoned me to follow him; and he led me to the bath, and bid me waſh, and after return to the ſaloon im my proper veſtments.

'I was ſo ſurpriſed at the wonders which I had ſeen, that I hardly knew what I did. However, in the bath I had time to recollect myſelf; but recollection was of little ſervice, for reflection rather increaſed than cleared my confuſion. One moment I reſolved to apply to the cadi, and declare every circumſtance of the horrid adventure. The next, I was awed by the thoughts of my raſh and imprudent vows of ſecreſy. "Bennaskar," ſaid I, "has for a month appeared as an angel before me; but one baſe action has deformed all his former purity. How can I reconcile theſe inconſiſtencies? Can he, who is the tendereſt, the beſt of friends, be alſo the vileſt and moſt cruel of mankind? Is there not enchantment employed againſt him, and may not this phantom be employed to deſtroy him? What," ſaid I again, recollecting myſelf, "can aught excuſe ſuch horrid barbarity, exerciſed upon the moſt perfect of her ſex! What cruelties have I not ſeen; nay, and been forced, through my own imprudence, to tranſact! How did my heart bleed within me at her piercing cries? how did it curſe the hands which were the baſe miniſters of ſuch unmanly cruelty! I have been acceſſary to the torture of a moſt beautiful female; one too, who called on the perfect Alla to deliver her. I have been the inſtrument of a mean revenge on an helpleſs woman, and now I yet delay to inform the cadi of the villainies of this houſe of enchantment."

'I reſolved immediately to repair to the cadi, and give him a full information of the ſorceries of Bennaskar. I haſtened out of the bath, threw my veſtments over me, and advanced to the door. "But," ſaid I, as I went along, "what am I about to do! I ſhall forfeit my faith, without ſerving the diſtreſſed. Bennaskar expects me in the ſaloon; and when he finds,

finds that I am gone forth, he will, by the power of his art, ſecrete the beautiful female from the eyes of the cadi. I have been the gueſt of Bennaskar a month, and never, till this day, did I perceive the rooms through which I was led to that deteſtable act of cruelty: nay, Bennaskar himſelf was obliged to wait; he was impatient till the full of the moon, and oppreſſed with ſorrow and care when it aroſe. I will, therefore, for the preſent, return to Bennaskar, will put on the face of chearfulneſs, and make my countenance to ſhine before him."

'Bennaskar met me on my return. "From whence cometh Mahoud?" ſaid he, "I am juſt," anſwered I, "riſen from the bath, and I come to meet my friend Bennaskar." "Mahoud," anſwered Bennaskar, "art thou faithful, and wilt thou ever remain faithful to thy friend?"

'The words of Bennaskar embarraſſed me, and not daring to anſwer otherwiſe, I ſaid—"Why doth my lord doubt the ſincerity of my heart?"

"Mahoud then," returned he, "is faithful?" "He is," anſwered I, "but with an unwilling heart." "I doubt not," continued Bennaskar, "but my friend is amazed at the ſcene he lately beheld; but ask no explanations, let thy mouth be ever cloſed to ſeek or reveal."

"Then," anſwered I, "you doubt the faithfulneſs of Mahoud, elſe why may not I know the meaning of the wonders I have ſeen?"

"The age of thy friendſhip," ſaid Bennaskar, "is a month, and wouldſt thou be admitted in ſo ſhort a time to all the ſecrets of my heart? Forbear, raſh youth! and ſoar not at the ſun, while thy fluttering pinions will not lift thee over the tops of the mountains. A well-tried friend is Bennaskar's joy; but woes and death are in the paths of his enemies."

'As he ſaid this, he frowned and left me; and I retired to my chamber, irreſolute in my mind. As I entered my chamber, I perceived a ſmall book open

on a desk before the burning lamps. I went up to it, and found it was the Koran of our holy law. Being little desirous of sleep, I sat down; and as I read concerning the holy cow, methought I saw the name of Mahoud in the book.

'Startled at the vision, I looked again, and read distinctly these words—

"Mahoud! Mahoud! Mahoud! There is much good in the world; but there is more evil: the good is the gift of Alla, but the evil is the choice of his creatures. Because of man's sin, and because of the darkness of his heart, do the evil Genii and the enchantments of wickedness prevail. Even now is Mahoud in the house of a magician, to whom he is imprudently bound by the ties of honour: to draw back is meanness, but to persist is sin. When men act wrong, they subject themselves to the power of a wicked race; and we, who are the guardians of morality; cannot interpose, but in proportion to their remorse. Taken by the crafty dissimulation of Benaskar, thy easy soul gave into his snares, and thy prudence was decoyed by the voice of his mouth. Thou hast promised, at all events, not to reveal the secrets of his house, and thou hast unknowingly joined thyself in the fellowship of the wicked. But can man, who is bound to the service of Alla by an unalterable law, dispose of himself against the will of his Maker? or, can the worm of earth, the property of Heaven, set up itself against the hand that formed it? Had Mahoud engaged to conceal every thing but what the law of Mahomet obliged him to reveal, he had behaved wisely; but he who walketh in darkness, will undoubtedly fall into the pit. Past errors cannot be recalled, and Mahoud must learn the wisdom of experience. Under the resemblance of the Koran behold the Genius Macoma instructs thine heart. I perceive evil will attend thee, if thou dost attempt the enlargement of the princess of Cassimir; and yet without it, thou must still continue the ser-

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vant of cruelty and oppreſſion. Chooſe, therefore, for yourſelf: if injured innocence can move thee, boldly ſuffer in the cauſe of truth, and take this book in thy boſom, which ſhall at all times admit thee to a ſight of the princeſs; if not, be ſtill the ſlave of the enemy of thy prophet."

'After this, I looked again on the book, but found I could read no more; however, I doubted not to engage in the ſervice of the princeſs; and therefore, taking the book in my boſom, and the lamp in my hand, I went toward the ſaloon, ſuppoſing that Bennaskar was aſleep. I ſearched for the rooms through which I had paſſed before, and ſoon perceived the vaulted apartment at the end of them.

'I haſtened to take up the trap-door, and touching the princeſs Hemjunah with the book, I eſſayed to deliver her from her miſerable confinement. The princeſs awakened at the touch of the book; but, at the ſight of me, ſhrieked aloud, and I feared leſt her cries ſhould awaken Bennaskar. I aſſured her that I was ſent by the Genius Macoma to effect her deliverance, and that I abhorred every kind of cruelty which I had practiſed upon her.

"Alas!" ſaid ſhe, ſtill ſhrieking at intervals, "your ſtory betrays your wickedneſs; I never before ſaw you, unleſs you are, as I ſuſpect, the magician Bennaskar, under ſome feigned appearance: but reſt aſſured, vile man! that no deceit or cruelty ſhall ever make me the creature of Bennaskar. I will ever perſiſt in my hatred of you, and I am aſſured that you cannot defile or deſtroy me."

"Moſt adorable Princeſs Hemjunah!" ſaid I, proſtrating myſelf before her, "let me beſeech you to hear me: I am not Bennaskar, nor a creature of Bennaskar's, but the ſervant of the Genius Macoma, who has inſtructed me, by means of this holy book (which I then pulled out), to attempt your reſcue, and I am willing to lay down my life for your ſafety. You have not indeed ſeen me in my preſent character, but this

very

very night was I brought hither by Bennaskar, under the ſimilitude of a ſlave, and forced, through a moſt accurſed oath, to inflict the ſevereſt tortures on the moſt delicate of her ſex."

"Wretch!" ſaid the princeſs, "I am now convinced of thy perfidy, allowing thine own account to be true; for what promiſe could bind thee to a cruel action, or why waſt thou afraid to ſuffer thyſelf, rather than make an innocent virgin the ſubject of thy cruelties? But if thou art truly the ſervant of Macoma, and aſhamed of thy late inhuman deeds, quit the houſe of the vile Bennaskar, and inform the cadi of his cruelties and ſorceries."

"Rather," ſaid I, "my princeſs, let me dig around you, and releaſe you from this miſerable confinement."
"That," ſaid the princeſs, "you cannot do, unleſs you are indeed, as I ſuſpect, the wretch Bennaskar; for by his command alone can I be releaſed. O fool that I was," continued ſhe, with tears, "to liſten for a moment to the falſities of man!"

"If my information," ſaid I, "O lovely Hemjunah, will avail, this moment will I fly to the cadi, and acquaint him with your diſtreſs." I then haſtened to go; but O, judge my terror and amazement, when I ſaw Bennaskar moving through the apartments which led to the vaulted chamber!

'As he advanced, Hemjunah ſhrieked, and I was ready to ſink: though my intentions were juſt and good, yet was I terrified by his appearance; ſo much was I ſunk by the raſh promiſe which I had made; and I every moment expected the dreadful effects of his powerful malice.

'As Bennaskar entered the vaulted chamber, I ſhrunk back with fear, and dared not lift up my eyes; but my terror was ſoon quieted. when I ſaw him fall proſtrate at my feet. I then no longer doubted but that the Genius Macoma ſupported me, and attributed his behaviour to her ſupernatural power.

"O Mahoud,"

"O Mahoud," ſaid Bennaskar, "the friend of my boſom, the partner of my ſecrets; although the power of love has not the rule in thine heart, yet pity thoſe who are the ſlaves of its dominion; if the lovely Princeſs of Caſſimir did but know the purity of my heart, the——"

"Hear not the villain!" ſaid Hemjunah, "O ſervant of Macoma, unleſs he releaſe me from this deteſted place; me he hath already deceived, and you will be ſubjected likewiſe to his power, unleſs the prudent ſpirit of Macoma direct thee."

"Then," ſaid Bennaskar, riſing up, and laying bare his boſom—"Here, Mahoud, ſtrike, and end my miſeries, and the miſeries of Hemjunah; but never will Bennaskar conſent to loſe the treaſure of his heart."

"I will not," anſwered I, "lift up my private arm againſt thy life, but I ſhall deliver thee to the power of the cadi, who is the deputy of the great Alla's vicegerent."

"Give me then," ſaid the Princeſs of Caſſimir, "the book of the Genius Macoma, that I may be defended from the inſults and contrivances of the baſe Bennaskar." The requeſt of the princeſs appeared ſo reaſonable, that I obeyed her, and put the book into her hands.

'Bennaskar, when I was leaving the vaulted chamber, beſought me not to deſtroy the friend that had ſupported me; but I told him that Alla was to be obeyed rather than man. I haſtened to the cadi; but, as it was night, his officers told me I could not be heard, till I informed them that I had in my power a wicked magician, who by his ſorceries had ſtolen the Princeſs Caſſimir. When they heard this, they acquainted the cadi, and that vigilant magiſtrate aroſe, and followed me to the houſe of Bennaskar with his guard. As I entered the houſe of Bennaskar, I was amazed to ſee him ſtanding in the entrance with a lamp in his hand; but my aſtoniſhment

increaſed, when I ſaw him fall down before the cadi, and confeſs his guilt.

'The cadi commanded the guards to ſeize him, and then ordered him to lead us to the place where he had concealed the Princeſs of Caſſimir. Bennaſkar obeyed; but as he went through the apartments, he ſaid to me —"Mahoud, you are ſenſible, that the Princeſs Hemjunah's body is half buried in the earth, and uncovered, therefore prevail upon the cadi, that he ſuffer us to go before and releaſe her; for my part, my ſins oppreſs me, and I wiſh to reſtore to her dignity a much-injured princeſs."

"If," ſaid I, "you will promiſe to releaſe the princeſs, I will endeavour to prevail on the cadi to permit what you propoſe; but otherwiſe, let the whole world be a witneſs of your accurſed malice." "O my friend," ſaid Bennaſkar," accuſe me not, my own heart perſecutes me ſufficiently; yes, Mahoud," continued he, "I will, as you require me, releaſe the princeſs, and truſt to the mercy of the cadi; for the ſervice of the evil Genii will neither bring me profit nor peace."

'I was pleaſed at this repentance of Bennaſkar, and beſought the cadi that he would ſuffer us to enter the firſt vaulted chamber, and recover the princeſs from her enchantment. The cadi acquieſced in my propoſal, but ordered the guards to ſurround the entrance, while Bennaſkar and myſelf entered the chamber.

'As ſoon as we were entered, Bennaſkar ſeized me ſuddenly by the throat, and before I could ſpeak or recollect myſelf, he dragged me into the cloſet, and ſhut the door after us.

"Now," ſaid he, "villain! receive the juſt rewards of a perjured heart." Saying this, he ſpit in my face, and threw me on the ground, and then flew out of the cloſet, ſhutting the door forcibly after him. I remained for ſome moments ſtupified by my fall; but after a time aroſe, and opening the cloſet, I

was ſurprized to ſee neither the Princeſs of Caſſimir, nor the magician Bennaſkar.

'While I was in this confuſion, the cadi and his guards being impatient at our ſtay, entered the chamber, and the cadi commanded his guards to ſeize me, ſaying—"Villain, where is the Princeſs of Caſſimir, and the man who revealed thy unrighteous actions?"

'At this I began to anſwer; when, O accurſed fortune! I perceived my voice was as the voice of Bennaſkar. I immediately looked on my cloaths, and found them changed. In ſhort, I doubted not but that my malicious foe had transformed me into his own appearance.

'I fell at the feet of the cadi, and beſought him one moment to hear me: I acquainted him with every circumſtance of my adventures, from my entrance into the houſe of Bennaſkar, till that preſent moment. But he and his guards laughed at my tale; however, in a few moments he grew more cool, and commanded me to deliver up my friend and the Princeſs of Caſſimir. In vain did I call Alla to witneſs the truth of my ſtory. The cadi was enraged at my perſiſting in the tale, and ordered his guards to give me an hundred ſtrokes with the chabouc.

'To add to my misfortune, Bennaſkar appeared at one end of the room, and when I cried out, and pointed to him, the cadi, who ſaw him not, thinking that I meant to mock him, ordered me another hundred laſhes with the chabouc. Vexed with myſelf, and ſubdued by the pains of my puniſhment, I fell on the ground, and my guards were ordered to carry me to the priſon, where I was thrown into a deep dungeon, loaded with chains.

'The next morning I was brought out again before the cadi, and carried into the public hall of juſtice. The cadi there paſſed judgment upon me, that I ſhould be burnt alive the next day, unleſs I delivered up Mahoud and the Princeſs of Caſſimir. Finding it in vain to repeat my declarations, that I was the real

Mahoud,

Mahoud, and that I ſuffered through the vile enchantments of Bennaſkar, I remained ſilent; but this was conſtrued into ſurlineſs, and I was ordered five hundred baſtinadoes to make me ſpeak. I therefore begged the cadi to conceive what I could poſſibly anſwer; ſuppoſing my tale to be true, I had, I ſaid, ſuffered ſeverely for my raſh promiſe to Bennaſkar, and I muſt ſubmit to my fate.

'The cadi then commanded me to be carried back to the dungeon, and that a large pile of wood ſhould be raiſed in the market place, whereon I might be burnt the next morning, before all the people. I ſpent the night in the utmoſt horror, and earneſtly wiſhed that the ſun might never more behold my ſorrows. But yet the night paſſed away as uſual, and the ſtars fled from the face of day, and I beheld the dreadful morning of my execution.

'A tumultuous crowd were gathered together before the door of the dungeon, to ſee me paſs to my execution; and I was dragged along, the common people nearly overwhelming me with ſtones. As I advanced to the pile, I perceived the cadi and his officers were ſeated before it, and that magiſtrate commanded me to be brought again before him ere I was bound to the pile.'

"Art thou," ſaid he, as I approached him, "art thou, wretched magician, willing to bring forth the princeſs, or thy friend, who are concealed by thy wicked arts, or muſt the ſentence of our law be executed upon thee?"

"O judge," ſaid I, "ſince my tale will not gain credit with thee, at leaſt let me know by whoſe accuſation it is that I am brought before thee, and who is it that that accuſes me of magic or ſorcery? Am not I Bennaſkar, the wealthy merchant of Delly, and where are my accuſers? Who dare ſay aught againſt my fame? You came into my houſe by night, you ſeized my perſon, you inflicted on me the puniſhment

of a ſlave, you caſt me into a dungeon, and condemned me to the flames, and all this without the appearance of a ſingle witneſs againſt me: wherefore, O cadi, I appeal unto the righteous ſultan of the eaſt, and I hope my fellow-citizens will not ſuffer me to be executed, while no proofs of guilt are brought againſt me."

"Young man," anſwered the cadi, "your appeal is unneceſſary, for I am not deſirous of deſtroying my fellow-creatures without a cauſe. Your plea were juſt and proper, did not your own confeſſion contradict your preſent aſſertion. Yeſterday you declared that you was not Bennaſkar, and to-day you ſay you are; wherefore, out of your own lips I have convicted you of falſity; whereas, had you really been Bennaſkar the merchant, and not a magician, there had been no need of two different accounts of yourſelf."

'The people hearing this diſtinction of the cadi, applauded their judge; and one and all cried out, that I was a magician, and deſerved the flames. The guards were then ordered to bind me on the pile, and I was led up and fixed to a poſt by the chains which had been faſtened on my body the day before; and now amidſt the acclamations of the people was the pile kindled, and the ſmoke and the flame ſurrounded the unfortunate Mahoud.

'In a moment the crowd and the heavens diſappeared from my ſight, and I found myſelf in the body of a toad, at the bottom of the pile. I hopped forward out of the flames, and with difficulty hid myſelf beneath a ſtone in the ſtreet. The crowd having waited till the pile was conſumed, carried the aſhes out of the city, and ſcattered them in the air, and I remained till night beneath the ſtone.

'It was my intention as ſoon as it was dark, to creep out of the city into the woods, but ſleep overtook me at the time when animals retire to their reſt; and when I awaked in the morning, I found myſelf

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in this foreſt, where I remained, during the ſpace of a moon, alone, till theſe two, the miſerable companions of my ſolitude, were joined unto me.'

'Your adventures, O Mahoud,' ſaid the ſultan of India, 'are wonderful, and an excellent leſſon of caution and prudence to us who are joined in one common fate; and ſince I perceive both your misfortunes, and my own, have been brought about by want of truſt and prudence, I ſhall, with the utmoſt reſignation, acknowledge, that the all perfect Alla is ever willing to aſſiſt thoſe who are not wanting to themſelves.

'But, O Mahoud, ſuffer me, ere I declare my own griefs, to aſk what is become of the lovely Hemjunah, the Princeſs of Caſſimir; nor wonder at my ſolicitude, for the mention of her name brings to my memory the ideas of the paſt. How was it poſſible, that lovely fair-one ſhould be betrayed into the power of thoſe wicked enchanters! but why ſhould I be ſurprized at her weakneſs, who am myſelf the object of their malice? Surely,' continued the ſultan, 'this our companion, whom you called princeſs, cannot be the daughter of Zebenezer, the Sultan of Caſſimir?'

'You are right, indeed, in your conjectures,' anſwered Mahoud: 'the Princeſs of Caſſimir is a fellow-ſufferer with us? and he who is on my right-hand is Horam, the favourite of Miſnar, the Lord of Delly.'

'What,' ſaid Miſnar, tranſported, and yet at the ſame time recoiling with ſurprize, 'is my faithful Horam, alſo, the unfortunate partner of my griefs? Then is Miſnar indeed, as the leaf of autumn, as a feather in the winds of oppreſſion.' Horam underſtanding that his lord was before him, made ſuch acknowledgements of his reſpect as his hideous form would permit: and Mahoud, when he perceived that he had been ſpeaking to the Sultan of India, followed the example of the Vizir Horam.

Miſnar then, turning to the Princeſs of Caſſimir, ſaid—

'O princeſs, whom a ſevere enchantment has deprived of the moſt exquiſite of all forms, to load thee with the moſt wretched; permit me to requeſt an account of your unfortunate labours, ſince you left the court of your father Zebenezer; that at leaſt I may indulge my wiſhes for your recovery, though my arm is too weak to work either my own or your enlargement.'

'Moſt illuſtrious ſultan,' anſwered the Princeſs Hemjunah. 'I ſhall obey your commands, although the remembrance of my misfortune is grievous, and the confeſſion of my indiſcretion muſt fill me with ſhame.'

'It is enough, O princeſs,' ſaid the ſultan, 'to confeſs our faults to Heaven, and he is the weakeſt of the ſons of earth, who takes pleaſure to hear the failings of others.'—'I thank Alla,' returned the princeſs, 'that my indiſcretions are not ſuch as my ſultan ſuſpects; they were indeed the cauſes of my misfortunes, but ſuch as the youth of our ſex are very likely to commit.'

'The brighter the jewel,' anſwered Miſnar, 'the more conſpicuous is the ſpeck that deforms it; and the ſlenderer the twig, the more eaſily is it ſhaken by the motion of the air. There is a delicacy and a ſplendour in the female ſex, which makes every error more glaring and hurtful. But I doubt not the prudence of the Princeſs of Caſſimir; her own humility may eſteem that a crime which all the world beſide will rank among her perfections.'

'O ſultan,' replied Hemjunah, your politeneſs cannot extenuate, though it may gloſs over my imprudence; and while I am delaying to unfold my little hiſtory to you, my crime may ſeem more black, while hidden, than when it ſhall be revealed.' As the princeſs uttered theſe words, a derviſe, worn with

age,

age, and bowed down by the years of infirmity, appeared among the thickets of the foreſt. Horam immediately recollected the features of the good old ſaint, and ſaid—'My royal maſter, yonder is Shemſhelnar, the moſt pious worſhipper of Alla among all the ſons of Aſia.'—'I do not recollect his features,' anſwered Miſnar: 'came he not to the council of our divan?'

'No, my royal lord,' ſaid Horam, 'the oppreſſions of age were upon him.'

By this time Shemſhelnar arrived at the place where the transformed company were ſeated; and falling proſtrate before Miſnar, he ſaid—

'Wonder not, O prince of India, that Shemſhelnar, thy ſlave, doth thus acknowledge his prince, though deformed by the enchantments of the wicked. Yes, prince,' continued Shemſhelnar, 'I knew the evils that ſurrounded thee; and although I was unable to attend thy council, yet I prayed in ſecret to Him who beſtoweth at the noon-day, that he would avert from my royal maſter the misfortunes which threatened to overpower him. Alla heard my prayer, as I lay proſtrate in my cell, and the Genius Bahoudi appearing, commanded me to ſeek thee in the foreſt of Tarapajan, whither thy wayward fortune ſhould lead thee.'—"O Genius," replied I, "how ſhall age and infirmity comply with thy commands?"

"Go," ſaid Bahoudi, touching me with his finger, "for ſtrength is given thee from above. The Enchantreſs Ulin hath transformed thy prince into the moſt hideous reptile of the earth. But wonder not at the deformity of his appearance, nor at the malice of her who has overpowered him; for ſuch is the fate of thoſe who are moſt exalted in their virtues, that their enemies, whenever occaſion is given them, will ſtrive to render them moſt odious. Thy prince will be, ere you arrive in the foreſt, ſurrounded by three others in equal affliction; it is permitted thee to reſcue the Sultan of India, but the reſt muſt wear the chains of the enchantreſs, till Ulin is no more."

'But

'But ere I reſtore thee, O ſultan of my heart,' continued Shemſhelnar, ſuch are the words which the Genius hath commanded me to utter before thee—

'Religion, O Miſnar, is the firſt and the greateſt duty of life, and the ſervice of Alla and his prophet the ſweeteſt offering of a grateful heart. But he who appointed the ceremonies and ſervices of piety and devotion, hath alſo given to all their reſpective ſtations in the warfare of life. How then ſhall we pay honour to Alla, if by complying with the fantaſtical pilgrimages of the devotees, we neglect and deſert the peculiar duties of that poſt wherein Alla hath placed us! the ſignet of Mahomet, O prince, of which Mangelo the prophet did propheſy, is it not that ſeal which the faithful bear on their frontlets, when they obey the voice of reaſon and religion? and the girdle of Opakka, with which Kifri the enchanter is endued, what is it but foreſight and prudence, the beſt allies of the ſultans of the earth! To ſave his people, my prince hath deſerted them, and given away what he ſought to keep. When Alla placed thee on the throne of India, from thence he expected to hear thy petitions; but as faults which proceed from goodneſs, though uninſtructed, are beheld with Heaven's piteous eye, therefore riſe, O ſultan,' ſaid Shemſhelnar, and touched him, 'riſe from the filth of the earth, and become again endued with the glories with which Alla hath endued thee; and know, that ſuch is the care of Mahomet over thee, that he hath curbed the hands of thine enemies, and bids thee go forth againſt them, aſſured of this, that they ſhall not be able by their enchantments to foreſee thy deſigns, nor to overpower thee by the help of their magical deceits, unleſs thou yield to their ſnares. Be prudent and vigilant, and fear them not. Only this is permitted againſt thee, if thou canſt not overpower and deſtroy them unawares, they may uſe their art to conceal their eſcape, and avoid thy arm; therefore be

bold

bold and quick, and yet cautious and discerning, lest when force avail not, they employ fraud to destroy thee.'

The Continuation of the Tale of the Enchanters; or, Misnar the Sultan of the East.

AS Shemshelnar finished these words, Misnar arose in his just proportion: but ere he spake to the holy dervise who had released him, he fell prostrate, and adored the goodness of Alla, and of Mahomet his prophet, who had thus rescued him from the power of Ulin. Then rising, he took Shemshelnar by the hand, and thanked him for his release and advice.

'Thou hast done right, O Misnar,' said the dervise, 'to give the greatest honour to Alla: for to him alone belongs all honour, and Shemshelnar is the slave of Mahomet, thy prophet.'—'And what,' continued the sultan, must I not hope that it will please the great prophet of the faithful to release also these my fellow-sufferers?'

'Misnar alone can release them,' answered the dervise. 'Let Ulin perish, and these unfortunate persons shall be restored to thee and themselves: but in the mean time they must learn to bear their misfortunes with patience, and offer their prayers for thy safety. The road to Delly is through this desart forest, and to the left is situated the palace of Ulin. She is already acquainted of thy transformation, and is studying to deceive thee a second time: but beware, O Misnar! for if she prevail, death and destruction await thee.' Misnar having received the instructions of the dervise, took leave of his companions; assuring them that he was desirous of meeting the crafty Ulin as soon as possible, that he might either give up all pretensions to his kingdom, or deliver his subjects and his friends from the hands of the enchantress.

The sultan of the Indies having left the dervise and his friends, advanced into the forest, chewing

some

ſome leaves which Shemſhelnar had given him to ſupport him till he ſhould arrive at his palace. He had not advanced more than two days' journey in the foreſt, before he heard the violent ſhrieks of a diſtreſſed woman; and at a diſtance ſaw four ruffians ſtripping a lady, and beating her inhumanly.

Miſnar was enraged at what he ſaw, and flying to the lady's aſſiſtance, he bid the ruffians defend themſelves. The ruffians, leaving the lady choſe not to encounter the arm of Miſnar, but fled; and the prince ſtepping up to the lady, deſired to know by what accident ſhe fell thus alone into the hands of the robbers.

'O, noble Sir,' ſaid the lady, in tears, 'for I perceive by your mien I ſpeak to no common friend, it was my fate to be beloved by the handſomeſt of the ſons of the faithful. I lived in Delly, the daughter of an emir; and Hazar, the captain of a thouſand in the armies of Miſnar, the ſultan of the eaſt, was my admirer; but, alas! his love has proved my deſtruction. The ſecond ſon of the great Dabulcombar, being aſſiſted by Ulin the enchantreſs, aſpired to his brother's throne; and the ſoldiers, who loved the hazardous chance of war, deſerted frequently from Miſnar our ſultan: among the reſt, Hazar, in ſpite of my utmoſt endeavours, revolted with his thouſand men.'

"There is no preferment," ſaid he, "in the peaceful reign of Miſnar. I will follow the fortunes of his brother, whoſe throne muſt be gained and ſupported by arms."—'In vain I remonſtrated and urged both love and duty.'—"My love," ſaid Hazar, "is ſtill unalterable: thou wilt ſoon ſee me return the favourite of the new monarch; and it will then be in my power to raiſe thee to higher dignities than thoſe which thy father now poſſeſſes."

'Hazar then left me by night, and ſoon I heard that he had joined the rebel army: but, O generous ſtranger! what was my grief, when I underſtood that

Ulin,

Ulin, the deteſtable enchantreſs, was ſtricken with his appearance, and had invited him to her bed! I ſet out without delay for the camp, and ſtudying to avoid the army of Miſnar, travelled through this wood with four attendants; but ere the ſecond day of my journey was paſt, I was ſeized by two ſatyrs of the wood, and my retinue were left behind me. The ſatyrs hurried me along till the night overſhadowed us, and then brought me, through many dark and intricate windings, to a palace which was illuminated with ten thouſand lamps. "Now," ſaid they, "aſpiring miſtreſs of Hazar, enter, and behold thy paramour."

'Immediately I was led into a magnificent hall, and from that into a ſecond; where, on a throne of ſilver, ſat Hazar, the perfidious Hazar, with the hideous Ulin by his ſide. My rage was ſo great, that I forgot my ſituation; and calling aloud, I ſaid—"O curſed Hazar, thou rebel both to love and duty, canſt thou prefer that deteſted wretch to theſe arms, which have received thee and thy plighted faith?"

'Ulin hearing my rage, burſt into a loud fit of laughing. "It is well done, O ſweet miſtreſs of Hazar," ſaid ſhe; "I ſent for you to divert me, and you well anſwer my expectation: the poſſeſſion of this lovely youth were nothing, was not I aſſured that he preferred my ſubſtantial pleaſures to your empty and imaginary joys; yes, ſweet creature," continued ſhe, "ſatiate thine eyes with the lovely proſpect of him you ſo much admire."—'So ſaying, the ugly wretch threw her arms round Hazar; and that deceitful and diſhonourable rebel returned her careſſes.

'This cruel treatment made me ſwoon. When I recovered, I found myſelf alone in a filthy apartment; where, I ſuppoſe, I had been ordered by the cruel enchantreſs. The next day I was dragged into the ſame hall, to hear the taunts of the enchantreſs, and to ſee the moſt faithleſs of a faithleſs ſex. Being deſirous of knowing by what method I was conveyed away,

away, I pretended again to ſwoon, and fell again on the ground; when Ulin commanded that none ſhould approach to recover me. "Let her continue there," ſaid the enchantreſs, "till my lovely Hazar and I quit the hall, and then drag her into the mean apartments which are beneath the palace."—'Still feigning my ſwoon, the ſlaves, ſoon after Ulin and Hazar were departed, drew me forth, and caſting me into my hole, they left me to my fate.

'As ſoon as they were gone, I endeavoured to find out ſome paſſage that might lead to day-light; and after much trouble and fear, and paſſing through ſeveral dark entries, I arrived at the foot of a ſtair-caſe, which led up into a yard belonging to the palace. On the top of this ſtair-caſe I ſat till night, and then ventured forth, reſolving rather to die than continue in that deteſted place. Having croſſed the yard, I this morning came to a deep ditch, or canal, which I perceived wound round the palace; and I make no doubt but that all acceſs or receſs from this palace muſt be over a bridge which was guarded, as I perceived when I was led by the ſatyrs of the wood.

'As I had learned to ſwim in the women's baths which were in my father's palace, I reſolved rather to run the riſque of my life, than to be kept a priſoner in Ulin's palace; and therefore boldly threw myſelf into the canal, and, fear giving me ſtrength, I croſſed the water in a ſhort time. Being now arrived at the farther ſide, I ſtruck into the thickeſt part of the foreſt, and wandered about for ſome time till morning, when on a ſudden I heard ſeveral voices among the trees. In an inſtant four ruffians ſurrounded me, and had not your powerful alarm interpoſed, I had ſuffered the vileſt of deaths, or what is worſe than death itſelf.'

Miſnar endeavoured to comfort the afflicted ſtranger; and aſked her whether ſhe thought it poſſible for any man to enter the palace of Ulin undiſcovered.

'If,' anſwered ſhe, 'I was able to get out without moleſtation,

moleſtation, doubtleſs the ſame method will give you an opportunity of entering it.'

The Sultan Miſnar ſeemed in doubt as ſhe ſpoke.

'O ſultan,' ſaid ſhe, 'let me prevail upon you to follow me, and I will enſure your ſucceſs.'

Miſnar recovering from his muſing poſture, beſought her to walk before, and ſhew him the path which led to the palace. 'We ſhall reach it by night,' ſaid the ſtranger, 'when the darkneſs ſhall protect thee.' The beautiful ſtranger then went forward, and Miſnar followed at her heels.

Ere they had proceeded twenty paces, Miſnar ſaid,—'It will be proper, O fair ſtranger, to draw my ſcymitar, leſt we be ſet upon ſuddenly by the robbers.'—'You are right,' anſwered the fair ſtranger: 'and your precaution is juſt.'

The Sultan Miſnar having drawn his ſabre, followed cloſe behind the beautiful ſtranger, and ſuddenly with a blow ſmote her on the ſhoulder, and felled her to the ground.

The fair ſtranger was no ſooner fallen, than her countenance changed; her ſoft, plump cheeks, fell in two bags from the bones, the forehead and the temples were contracted with wrinkles, and the jaws, parting as with age and infirmity, diſcovered to Miſnar the features of the malicious Enchantreſs Ulin; who, though nearly ſpent and exhauſted by the blow, yet lived to utter the following imprecations—

'May the curſe of our ſex light upon thee, thou traitor to manhood! ſince neither the charms, nor the afflictions of the fair, have been able to ſoften thine heart. Thou haſt, indeed, avoided my ſnares, by doing violence to the nobleſt of paſſions, and by trampling on the moſt ſacred laws of humanity and hoſpitality. Idiot that I was, to truſt myſelf to thee, though guarded by the ſtrongeſt appearances of innocence and diſtreſs! The injured and the helpleſs can find no protection in thy government, though thou boaſteſt thyſelf the delegate of Alla, and the friend of

the oppreſſed; and I, truſting to thy ſpecious virtues, am fallen a ſacrifice to thy deceitful heart. Since Alla is the guardian of ſuch hypocriſy, I now diſclaim his authority as much upon principle as heretofore I have braved his vengeance, that I might live free from his laws.'

'Hold, O wretched inſtrument of ſin,' ſaid Miſnar; 'and ere thou quitteſt that mortal ſeat of wickedneſs, hear Him juſtified whom thou denieſt, and underſtand how thine own arts were diſcovered to me. That four ruffians ſhould quit their prey at the ſight of one man, did firſt ſtagger my credulity, and I expected at leaſt to find them return, and revenge my interpoſition; but when no one appeared to interrupt my ſecurity, I then began moſt to fear, and liſten to thy tale, as one who expected to be enſnared by the wiles of thy hypocriſy. Thy tale, though artful, did happily contradict itſelf. Thy diſhevelled garments were diſpoſed in ſuch an artful manner, as to excite deſire rather than ſhame; they were alſo dry and clean, and contradicted your words, when you pretended you had ſwam acroſs the canal. This ſtrengthened my doubts, which you at length confirmed, by calling me, at the latter part of your hiſtory, *ſultan*. Then fled my doubt, and certainty ſucceeded: I feared to follow, and yet reſolved to revenge; and Alla, in mercy, gave ſucceſs to my arm'—— Here Miſnar broke off; for her iniquitous ſpirit was fled from the body of Ulin, and the ſultan left her mangled and deformed corpſe a prey to the beaſts of the foreſt.

He travelled for ſeveral days backward, hoping to find the former companions of his miſery; and at laſt came to the place which he had left, but could find no ſigns of them: wherefore, concluding that their enchantment was broken by the death of Ulin, the ſultan returned towards Delly, ſubſiſting on the leaves which the derviſe had given him, and on the fruits of the earth; and in twelve days time arrived

at

at a ſmall town in his own dominions. Here he lodged at a poor cottage, and where he found an old woman and her ſon, and enquired whether ſhe could procure him any horſes or mules to carry him the next morning to Delly.

'Alas,' anſwered the old woman, 'we have no cattle with us; the army has ſtripped us of all.'—'What,' anſwered Miſnar, 'has the rebel army been foraging ſo near Delly?'

'Alack,' ſaid the old woman, 'I think all armies are rebels, for my part. Indeed, the ſoldiers told us that they were the ſultan's army, and that they were ſent to guard us from the rebels; but in the mean time they took our cattle and proviſion, and paid us nothing for them; and ſtill, every time they came, they called themſelves our guardians and friends. If this is all the friendſhip great men can ſhew us, we poor people ſhould be beſt pleaſed to live as far from them as we can.'

Miſnar, although he ſmiled at the poor woman's manner of delivery, was yet affected at the ſubſtance of her ſpeech; and lifting up his eyes and hands ſecretly to Heaven, as ſhe went out for ſticks to kindle a fire to dreſs his proviſions, he ſaid—

'O juſt and merciful Alla, and thou, faithful prophet of the Higheſt, I call you both to witneſs, with how much reluctance I have began this war, and how greatly mine heart is inclined to promote the peace of my ſubjects; not out of perſonal fear, as ye, O powers above, can bear me witneſs! but out of that love and affection which I owe to my people, who, as my children, depend upon me for the bleſſings they enjoy. O Alla, preſerve me from the avarice of ambition! that while the rich and the proud adviſe me to delight in blood, I may remember the ſeverities which the poor muſt ſuffer; and that I may rather rejoice to relieve one oppreſſed ſlave, than to enrich ten thouſand flattering emirs of my court!'

As ſoon as the old woman was entered again into her houſe, the diſguiſed ſultan adviſed her and her neighbours to join in a petition, and preſent it to the ſultan in his divan. 'A petition!' anſwered the old woman, 'for what?'—'To relieve your diſtreſſes,' ſaid Miſnar.

'Alas, who is to relieve our diſtreſſes but Alla?' ſaid the woman.'—'Your ſultan, the ſervant of Alla, will relieve them,' replied Miſnar.

'What!' anſwered the old woman, 'can he reſtore to theſe arms my dutiful firſt-born, who has been ſo long the joy of my aged heart, but was lately torn from me, to fill up the armies of the ſultan? Can he call back the brave men he has cauſed to be deſtroyed, and give life and ſpirits, and joy again, to the widows and orphans of India? If he can, O let him haſten to relieve the afflicted hearts of his ſubjects, and become as a god upon earth!

The ſultan Miſnar was aſtoniſhed at the words and the geſtures of the poor old woman, and deeply ſtricken by her ſenſible obſervations; for he perceived ſhe ſpoke as ſhe felt, and was animated by the tender ſubject.

'How ſeldom,' ſaid he to himſelf, 'do the rich feel the diſtreſſes of the poor! and in the midſt of conqueſt and acclamation, who regardeth the tears and afflictions of thoſe who have loſt their private friends in the public ſervice!'

The Sultan Miſnar reſted that night in the cottage of the old woman, and the next morning he aroſe and was conducted by her younger ſon to a town half a day's journey farther. Here he equipped himſelf with mules, and in one day more reached the city of Delly.

The ſultan entered a caravanſera, where he found ſeveral merchants; he aſked them how they dared venture to trade when the armies of the rebels were ſpread over the face of India.

'As to that,' anſwered the firſt merchant, 'we have

have lived here ſome time, in expectation that one party or the other would prevail. It little matters to us which, provided trade was encouraged. As to the ſultan's party, there was not, till within theſe few days, any hope of their ſucceſs. The young man himſelf was retired from his throne, being fearful of encountering his enemies, and the Captains of the army had deſtroyed the prime Vizir Horam.'—'And what,' interrupted Miſnar, 'is the cauſe of this change in favour of the ſultan?'—'Ten days ſince,' anſwered the merchant,' contrary to every one's belief, as we all thought him dead, the Vizir Horam appeared at the head of the army, and aſſured the officers that his Lord Miſnar was living, and had deſtroyed the Enchantreſs Ulin, who eſpouſed the cauſe of his brother Ahubal; that, in conſequence of Ulin's death, Ahubal was fled, and his army diſperſed, and he expected his royal maſter would ſhortly appear among them.' The ſultan Miſnar was rejoiced at this news, and without delay haſtened to the palace of his vizir.

The ſlaves of Horam ſeeing the diſguiſed ſultan, aſked him his buſineſs. 'I come,' replied Miſnar, 'to communicate to thy lord tidings of our ſultan.' At theſe words, the ſlaves of Horam conducted Miſnar to their maſter's preſence; and Horam no ſooner ſaw his maſter in the diſguiſe with which he furniſhed him, than he fell at the ſultan's feet, and congratulated him on his ſafe return.

'My faithful Horam,' ſaid Miſnar, 'ariſe. The day is not yet ſo far ſpent, but that my court may be aſſembled. Give orders, O Horam, that the army be drawn up, and let thy ſlaves proceed to the palace, and bring the imperial robes: my people require my preſence, and Miſnar yearns to ſee the ſupporters of his throne.'

Horam aroſe, and the ſultan embracing him, ſaid—'O Heaven, I am deſirous of hearing the particulars

of thy fate, but public advantage muſt not yield to private friendſhip.'

The faithful Horam then haſtened to call together the princes and the vizirs of the court of Delly, and gave orders that the army ſhould be drawn up in the royal ſquare before the divan. The ſultan Miſnar being arrayed in his imperial robes, delayed not to ſhew himſelf to his people; and no ſooner did he appear, than his ſubjects cried out, 'Long live the ſultan of our hearts, who alone was able to conquer the powers of enchantment!' The ſultan was overjoyed to find his people received him with gladneſs, and commanded money to be thrown among the populace, and double ſubſiſtence to be iſſued out to his army. The vizirs and officers of juſtice being aſſembled in the divan, waited the arrival of their ſultan; and Miſnar having aſcended his throne, commanded Horam to deliver to him a faithful account of his enemies. Horam the vizir then aroſe from his ſeat, and aſſured his ſultan that the rebel army was diſperſed, and that Ahuhal was fled with a few friends to the ſhores of the Indian ocean.

The ſultan, on this report, commanded his army to be ſtationed at juſt intervals, about a day's journey around the city of Delly, and their numbers to be reduced, and that peace ſhould be proclaimed the next day in the city. No ſooner were the vizirs diſmiſſed from the divan, than Miſnar retiring into his palace, ſent for his faithful Vizir Horam, and deſired him to give him a true relation of what had happened to him ſince his departure from the army.

'Royal Sir,' anſwered Horam, 'you were no ſoon departed, than I began to inſpect the order and the diſcipline of your troops; to look into the method of providing for the army, and to appoint proper officers, who ſhould take care that the ſoldiers had ſufficient and wholeſome proviſions; that their tents were good, that the ſituations of the different

battalions

battalions were in healthy places, near ſprings and rivers, but on dry ſoils, and as far as poſſible removed from ſwampy fens, or the ſtagnated air of the foreſts.

'During this time, little occurred of which I could inform my lord, as I meant not to trouble you with my own concerns, leſt it ſhould ſeem that I was proud of the trifling diſpoſitions which I had made in favour of the army.

'The rebels in the mean time were quiet, and their diſtance only prevented me from deſtroying them; but on a ſudden a meſſenger arrived, with tidings that all the ſouthern provinces had revolted; that the enchantreſs Ulin was with them, and conducted their forces; that Ahubal was declared Sultan of India by her, and that ſhe was determined to ſupport his cauſe. Upon this, I took ſuch precautions as doubtleſs my ſultan muſt have read in the tablets; but my precautions ſeemed vain; for the next night we were on a ſudden terrified with a ſecond alarm, that the rebels were within half a day's march of our camp, which I thought, conſidering their former diſtance, muſt be the effect of enthantment.

'This threw our officers into the greateſt conſternation, who collected themſelves in a body, came ruſhing toward the royal tent, and demanded a ſight of the ſultan, and declared their reſolution of revolting to the enemy, unleſs you headed the troops.

'I was writing diſpatches in the royal tent, when I heard their tumult, and my heart fled as they approached; but as they ſtopped for ſome time to fix upon one for their ſpeaker, I had juſt time to ſlip on a ſlave's habit, and cut my way through the back ſide of the tent. I ran as ſwift as my feet could carry me out of the encampment; and being ſtopped by ſeveral centinels, I told them I was diſpatched by the vizir, and ſhewed them mine own ſignet.

'But

'But I was no ſooner clear of the army, than I repented my folly.'—"What have I done?" ſaid I to myſelf, "I have deſerted my poſt, and ruined the intereſt of my lord; better had I died at the head of my ſultan's troops, or fell a ſacrifice to their rage, than thus ingloriouſly to periſh obſcurely! Beſides, I have been terrified without juſt cauſe; the rebel army may not be ſo near; I ought to have ſtaid in the tent, and endeavoured to have pacified the officers of the army."

'And now I was in doubt whether to return, or, as I had penetrated thus far, whether it would not be moſt prudent to take a near ſurvey of the rebel army. I reſolved upon the laſt, and cautiouſly travelled toward the place where the ſpies ſaid they were encamped.

'I arrived at the ſpot deſcribed, but ſaw neither centinels nor encampment. Amazed at this, I proceeded onward during that and the next day, but no army was to be ſeen, or any thing indicating their approach.

'This made me curſe my folly and my credulity. "Alas, Horam," ſaid I to myſelf, "how little worthy wert thou of the confidence of thy lord! and yet better is this miſtake than the certainty of the rebels approach, which could not have been effected without the power of enchantment-"—'Ere it was too late, I reſolved to return, hoping that I ſhould pacify the troops, by aſſuring them that I had in perſon been a witneſs to the untruth of the laſt alarm.

'But, alas! when I eſſayed to return, I found my feet fixed to the ground; and in a moment the earth trembled, and Ulin the enchantreſs aroſe on the back of an enormous toad.'

"Wiſe and ſagacious vizir," ſaid ſhe, in an inſulting tone, "I admire your prudence and diſcretion! and although Mahomet and his faithful crew of Genii will not permit us to overpower you, or your prudent maſter, unleſs through your own inadvertency

advertency you fall into our ſnares, yet there is little to be feared from their interpoſition, while you become ſuch eaſy dupes to our artifices. The army which I lead againſt thy wretched ſultan is not leſs than forty days' march from hence, and is embarraſſed by the mountains and the foreſts, and yet the credulous vizir fled from his charge at the moſt improbable alarm, and fled into the arms of one who well knows how to reward his prudence and addreſs. Become, therefore, O ſilly vizir, like the reptile that bears me, and I ſhall in a moment tranſport thee into the foreſt of Tarapajan, where ſeveral of thy wiſe brethren are gone before thee."

As ſhe ſpake thus, the enchantreſs breathed on me with her peſtiferous breath; and I fell to the ground, and crawled like a toad before her.

'Ulin then waved her wand, and ſleep overpowered me: and, when I awoke, I found myſelf between the merchant of Delly, and the Princeſs of Caſſimir; who, like me, had felt the vengeance of Ulin the enchantreſs. It was ſome conſolation to us that our ſpeech was not taken from us, but that we were able to communicate to each other our misfortunes.

'Mahoud firſt enquired of me the adventures of my life, and I had juſt finiſhed them the day before my dear transformed lord appeared among us. While Mahoud related his hiſtory, your voice, O ſultan, ſtruck my ears, and I feared to ask whether my lord was in equal affliction with his ſlave.'

'Did you not then,' ſaid Miſnar, 'hear the adventures of Hemjunah, the princeſs of Caſſimir?'—'I did not, my ſultan,' anſwered Horam; 'Hemjunah was about to relate her adventures when you appeared; and after Shemſhelnar, the derviſe, had releaſed you, ſhe deſired to reſerve them till ſuch time as we ſhould meet hereafter in our natural ſhapes.

'Two days after you left us with Shemſhelnar, who endeavoured to comfort our afflictions, on a ſudden we perceived a vivid flaſh of lightning, which was

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ſucceeded by a violent clap of thunder; and while we were looking at each other, the wood inſtantly vaniſhed, and I found myſelf in my palace at Delly. What became of Mahoud or the Princeſs of Caſſimir, I know not; but I was ſenſible that my prince had conquered the enchantreſs, who had laid ſuch hateful chains upon us.

I haſtened to the divan of vizirs and emirs, who were aſtoniſhed at my preſence. They were met in order to appoint a ſultan, having juſt heard from the army, that both their ſultan and his vizir were fled from the encampments. A friend of Ahubal's had propoſed that prince to ſucceed my royal maſter, and orders were given to proclaim him when I arrived in the divan.

'Being acquainted with the reſolutions of the vizirs and emirs, I proclaimed aloud that my royal maſter, Miſnar, was alive, and that he had deſtroyed the enchantreſs Ulin, who eſpouſed the cauſe of Ahubal. At this declaration, the vizirs and emirs proſtrated themſelves, and gave thanks to Alla, and the trumpets and the cornets went through the ſtreets of Delly, and proclaimed my arrival, and the victory of Miſnar, their ſultan, over the enchantreſs Ulin.

'I diſpatched orders before the divan broke up to the army, with advice of your ſucceſs, and commanded a part to march for the city of Delly, leaving only a ſufficient number of troops to obſerve the motions of the enemy, if they ſhould again unite; for I knew that Ulin's deſtruction would cauſe a diſſipation of their army. Having ſettled the affairs of my maſter, to complete my joy, tidings were brought me of his approach, and Horam is again bleſſed with the ſight of his ſultan.'

The vizir Horam having finiſhed his relation, bowed himſelf before the ſultan, and ſaid—'Shall thy ſlave give orders that an ambaſſador be ſent to the ſultan of Caſſimir, to enquire after the fate of the Princeſs Hemjunah?'—'Horam,' anſwered the ſultan,

'while

'while war ſtalks thus boldly through our dominions, it were vain to aſſume a ſtate that we may in a moment be bereaved of. No, Horam, let us wait for more proſperous hours.'

Early in the morning ſeveral meſſengers arrived with the news of the death of Ulin, and the revolt of ten provinces from Ahubal; and ſoon after the provinces ſent deputies to excuſe their rebellion, and to beſeech the ſultan to pardon their offences. Miſnar yielded to their prayers, but ordered ſome of the moſt faithful of his troops to march into their borders, and to encamp among them.

The ſultan then redreſſed the grievances which his ſoldiers had committed, as far as he was able, and, by a juſt and equal law, obliged every diviſion to furniſh ſuch a number of troops; for although no clouds were then ſeen to interrupt his reign, yet Miſnar was aſſured that he ſhould ſhortly be called upon to exerciſe his prudence, through the wiles of his enemies the enchanters. Nor were his fears unjuſt; Ahubal, though deſerted by the provinces, was yet eſpouſed by the Magician Happuck, who hearing of the defeat of his ſiſter Ulin, was reſolved to revenge the cauſe of that deteſted race.

It was not long before the ſultan heard the Magician Happuck was encouraging the provinces who had followed Ulin, again to revolt from their ſultan; but the fear of Miſnar's troops overawed them, and whatever might be their real inclinations, yet they were obliged to refuſe the offers and the intreaties of Happuck.

The ſultan, to ſecure their obedience the more effectually, increaſed the number of his forces in the provinces, and preſerved the chain of communication from them, quite through his extenſive dominions.

The magician finding the ſultan's forces ſo well diſpoſed, and that no encouragement could prevail on the ſouthern provinces to revolt, abandoned his deſign of ſucceeding by the force of arms, and flew to the

weapons of craft and diſſimulation. Though Happuck had now been employed near a year in raiſing commotions among the ſubjects of India, two provinces only owned the government of Ahubal, the reſt continued firm in their loyalty to the ſultan Miſnar.

Theſe provinces had raiſed a light army of about forty thouſand men, who by forced marches harraſſed the neighbouring provinces around them. Of theſe, three thouſand horſemen parted ſuddenly from the reſt, and by following unfrequented tracks over the mountains, and through the foreſts, arrived at length within two days' march of Delly. Here pitching their tents, they ſent ſeveral of their chief officers to Delly, to aſſure the ſultan that they were greatly afflicted at their crimes, and were deſirous of laying down their rebellious arms at his feet.

Horam the vizir received theſe ſupplicants; and repreſenting their contrition to the ſultan, he commanded them to join the main army; at the ſame time ſending diſpatches to his general to diſmount them from their horſes, and to encamp them in ſuch a ſituation, that they might not be able either to eſcape, or to annoy his army, if they ſhould be diſpoſed to revolt again.

The magician Happuck, who was among the officers that appeared at Delly, and who had contrived the revolt in order to get into the preſence of the ſultan, was greatly chagrined to find that the vizir Horam received him, and that he was not to be admitted into Miſnar's preſence. But, concealing his diſappointment, he with the reſt joined the three thouſand horſemen, and marched to the grand army of Miſnar.

Once a year the whole army is reviewed by the ſultan in perſon; and it happened that the diſguiſed magician, and his troops of horſemen arrived at the army three days before this general review.

The magician was rejoiced at this fortunate event.

'Ibrac,'

'Ibrac,' said he to the officer who commanded his troop, 'fortune has now given me an opportunity of revenging the death of my sister Ulin; this disguise of an officer is not sufficient; I will descend to the meanest rank, where I shall be less suspected; and as the sultan Misnar passes between the ranks where I am situated, I will draw my bow, and pierce him to the heart: having done this, I shall render myself invisible; and do you, in the general consternation, proclaim Ahubal the sultan of India.'

'Most powerful magician,' answered Ibrac, 'what need is there of this deceit? Since you are able to render yourself invisible, why cannot you enter the sultan's palace unseen, and stab him to the heart?'

'Faithful Ibrac,' answered the magician, 'you know not the powers which support this boy-like urchin. The Genius Bahourdi, at whose name our race trembles, is his guardian, and prevents my approach; and it is written in the volumes of fate, that no enchantment shall prevail against Misnar, unless he first allow our crafty race to deceive him. Otherwise, Ibrac, dost thou suppose, that so many of my brethren, before whom the mountains tremble, and the ocean boils, should need to league against a boy? No, Ibrac, Misnar were beneath our vengeance, or our art, did not Mahomet espouse him, and his mean vassals, the good Genii of mankind! The conquest of this boy, while thus supported, would add strength to our cause, and convince the powers of Heaven that the children of earth belong to us, and not to them.' Ibrac then furnished the magician with the cloathing of one of the common soldiers, and he was mustered with the rest of the troops.

Early in the morning in which Misnar was to review his troops, the sultan arose, and bid his slaves, who waited in the pavilion, to call his vizir Horam to him.

'Horam,' said the sultan, 'I suspect the crafty magician Happuck, he is doubtless here disguised in our

camp, and if I expoſe myſelf to day, it may be in his power to ſet the crown of India on my brother's head.

'Let my ſultan, then,' ſaid Horam, 'proclaim a reward to him who diſcovers the magician, even to the holding of the ſecond place in your empire.'

'That contrivance would have little effect,' ſaid the ſultan; 'Happuck would elude our ſearch, and, transforming himſelf into ſome reptile, eſcape our vengeance, and then meditate ſome new device to deceive us. No, Horam,' continued Miſnar, 'if he be really with us, it were folly to let him eſcape.'

'But how will my lord diſcover him amidſt three hundred thouſand troops?' anſwered the vizir; 'there is no officer in your army knows the fiftieth part of your ſoldiers, and where recruits are daily added to the army, to ſearch for a particular perſon without giving the alarm ſo that Happuck might eſcape, would be impoſſible.'—'In how many ranks,' ſaid the ſultan, 'is the army to be diſpoſed?'

'The plain,' anſwered the vizir, 'on which they are to be reviewed will contain three thouſand in a row.'

'Bring me then two hundred of the moſt expert archers in my army,' ſaid the ſultan, 'and take them from thoſe troops who are the fartheſt from the deſerters who lately joined the army.'

The vizir did as the ſultan commanded, and brought the archers before the royal pavilion.

"Go, now, Horam,' ſaid the ſultan, 'and order all the troops to be drawn out on the plain.'—'They are almoſt aſſembled,' ſaid Horam, 'already.'

'Then,' replied the ſultan, 'take theſe archers, and place one at each extremity of the ranks, an archer on the right of each rank; but before you ſtation them thus, give them the following orders; be ready with your bows drawn, and your arrows fixed to the bow-ſtring; and whenever the word of command is given for all the army to fall proſtrate, let your arrows fly at the man who is laſt to obey the word of command.'

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The troops being all drawn forth in their ranks, and the archers disposed according to the sultan's orders, the sultan Misnar came forth, attended by his eunuchs, vizirs, emirs, and guards. The loud clarions sounded, the lively notes of the trumpets were heard, and the brazen cymbals shook the trembling air.

The magician, who was impatient to perpetrate the malicious purposes of his heart, was elated at the warlike sound; and he beheld the sultan's retinue at a distance, with such joy as the eagle views the flocks of sheep on the plains of Homah.

The sultan being arrived at the front of his army, which he knew was composed of his most faithful troops, commanded silence throughout the plain.

'My brave soldiers,' said he, 'although no care nor resolution has been wanting on your parts, to extirpate the rebellion of my provinces, yet to Alla only, and to Mahomet his prophet, belong the glory and the honour of your arms; wherefore let immediate orders be issued forth among my troops, that all do together fall prostrate on the ground before the All-seeing Alla, the Governor of the world, and the Disposer of kingdoms and of crowns.

As this order went forth through the ranks, the soldiers at once fell prostrate before Alla, all but the magician Happuck, who was surprised and astonished at the order, and irresolute what to do. But little time was given him to think; for no sooner were his fellow-soldiers fallen prostrate on each side of him, than the arrows of the archers pierced his heart. The magician finding himself overpowered, and that the messengers of death had seized him, raised his voice aloud, and with what little strength was left, cursed both Alla and his prophet; but the stream of life flowed swiftly from him, and his curses grew fainter and fainter, till they were lost in death.

Those who were acquainted with the designs of Happuck, perceiving that the magician was dead, and their plot discovered, began to fly: and first, Ibrac essayed

to head his diſcarded troops; but they not being uſed to march on foot, ſoon fell into confuſion, and the forces of the ſultan ſurrounding them, they were inſtantly deſtroyed.

The ſultan Miſnar ſaw by the confuſion of his army in the centre that the diſcovery was made, and ſent Horam, with ſome choſen troops, to inquire into the cauſe of their diſorder. The vizir was no ſooner arrived, than he perceived ſeveral ſoldiers bringing along the body of the magician Happuck, which appeared undiſguiſed after death. 'Bid the two archers,' ſaid the vizir, 'who deſtroyed the monſter, come forward.'

When the archers were come forward, Horam applauded their ſkill and their obedience, and adviſed them to take the body between them, and carry it before the ſultan. The archers obeyed; and the ranks before opening at they paſſed, they ſoon arrived at the feet of Miſnar.

The ſultan, ſeeing his enemy thus deſtroyed, ordered the two archers ten purſes, containing each one hundred pieces of goid, and to every other archer one purſe containing one hundred pieces of gold. To him who brought the head of Ibrac alſo, he gave five purſes of like value; and then again iſſued out his command, that the whole army ſhould fall proſtrate, and adore the mercy of Alla, who had ſo ſoon delivered into their hands the chief of their enemies.

In the mean time, two only of the troops of Ibrac and Happuck eſcaped; and, returning to Ahubal, acquainted him with their defeat. Ahubal fled at the news, and hid himſelf in the mountains, for he feared leſt his ſoldiers ſhould betray him, and deliver him up to his brother.

But Oloomand, the enchanter, who firſt counſelled the ſultan of India to ſecure his throne, by ſpilling the innocent blood of his brother, now reſolved to revenge the common cauſe; he therefore directed the ſteps of Ahubal to a cave in the mountains, where, fatigued with

flight,

flight, and fearful of purſuit, the royal rebel arrived in the heat of the day. The cave was, for the moſt part, ſurrounded by ſteep mountains, and a great diſtance from any track or path, and was ſituated at the entrance of a long valley, which led among the mountains.

Ahubal having ſlept and refreſhed himſelf in the cave, purſued his journey through the valley, till he found his path ſtopped by inacceſſible rocks, on the top of which he perceived a magnificent caſtle, whoſe walls reflected the rays of the ſun like burniſhed gold.

The brother of Miſnar fixed his eye for ſome time on that part of the caſtle which was ſhaded by the reſt, for the front was too dazzling to behold; and in a few moments he perceived a ſmall wicket open, and a dwarf come forth. Ahubal ſoon loſt ſight of the dwarf behind the rocks; but he reſolved to wait there to ſee whether he could find any paſſage into the valley.

The dwarf, after being hid for ſome time, appeared again about the middle of the rocks, and by his courſe ſeemed to deſcend in a ſpiral path around the mountain. When the dwarf had reached the bottom, he advanced to Ahubal, and, preſenting him with a clue, he told him, that if he threw it before him, and followed it, the clue would unravel itſelf, and diſcover to him the path which led up the rocks to the caſtle of Ollomand his maſter.

Ahubal having heard from Ulin and Happuck, that Ollomand was his friend, took the clue out of the hand of the dwarf, and threw it before him. As the clue rolled onward, and touched the rocks, Ahubal diſcovered a regular aſcent, which, winding round, brought him by degrees to the caſtle on the ſummit of the mountain.

The enchanter Ollomand received Ahubal at the entrance of the caſtle, which was guarded by four dragons, and led him through a large court into a ſpa-

cious hall, the walls of which were lined with human bones that had been whitened in the ſun.

'Favourite of the race of the powerful,' ſaid Ollomand, 'ſee here the bones of thoſe who have lifted up their arms againſt thee, and I will add to their number till this caſtle be filled.' 'Alas,' anſwered Ahubal, 'Ulin is no more, and the vultures are preying on the vitals of Happuck! Ten provinces have deſerted my cauſe, and the coffers of my army are exhauſted!'

'Happuck,' anſwered Ollomand, 'deſpiſed the aſſiſtance of riches, and truſted to deceit, and therefore failed. The provinces dared not revolt while the armies of Miſnar over-awed them; but I will repleniſh thy coffers, and Ollomand will tempt the leaders of the ſultan's troops to join the cauſe of Ahubal. In this caſtle are riches and arms ſufficient to equip all the inhabitants of Aſia, and, when theſe are exhauſted, we will apply to Phareſanen, Hypacuſan, and all the chieftains of our race: and fear not, Ahubal, for by my art I read that Miſnar the ſultan ſhall fly before the face of his enemies.'

Ahubal was encouraged by the words of Ollomand, and the enchanter having opened his deſign to the prince, invited him to behold the riches of his caſtle. Paſſing through the hall of bones, they deſcended into a ſquare court, much more ſpacious than the former, in the middle of which appeared a deep and dark pit. This court contained four hundred gates of maſſy braſs, and each gate was ſupported by nine enormous hinges of the ſame metal.

As Ollomand the enchanter entered this court, with the prince Ahubal in his hand, he lifted up his voice, which echoed like thunder amidſt the lofty turrets of the caſtle, and commanded his ſlaves to expoſe to the ſight of Ahubal the treaſures of their maſter. The prince Ahubal, who had ſeen no creature but the dwarf and the enchanter in the caſtle, wondered from whence the ſlaves ſhould come; but his wonder ſhortly was turned

into

into fear, when he beheld a gigantic black, with a club of ebony, forty feet in length, riſe out of the pit, which was in the centre of the court. But if one was ſo terrifying, his horrors were beyond meaſure increaſed, when he perceived a long ſucceſſion of the ſame gigantic monſters, following one another out of the pit, and advancing to the four hundred brazen gates, till every gate had a ſlave ſtanding before it.

When Ollomand ſaw his ſlaves were all prepared before the gates, he bid them ſtrike with their clubs of ebony againſt them. The black ſlaves, in obedience to the enchanter's orders, lifted up their ponderous clubs of ebony, and ſtruck againſt the four hundred gates, which jarred ſo much with the blows of the ſlaves that Ahubal was forced to ſtop his ears, and was ready to ſink into the earth with aſtoniſhment and dread.

As ſoon as the black ſlaves of Ollomand had ſtruck the four hundred gates of braſs, the gates began to move, and the harſh creek and breaking of the hinges ſent forth a noiſe which alone had chilled the hearts of all the armies of Miſnar, could they have heard them. This diſmal and diſcordant jar continued till the gates were forced open by the hideous ſlaves. But the prince Ahubal was ſo ſtunned and ſtupified with the piercing ſound, that he dared not look up, till Ollomand the enchanter, ſhaking him by the ſhoulders, bid him feaſt his eyes with the riches of his friend.

Ahubal then lifting up his head, looked around the court, and ſaw the four hundred gates were opened. In thoſe of the right were millions of wedges of gold and ſilver, piled beneath craggy arches of huge unchizzled ſtone. Oppoſite to theſe, he beheld an hundred vaulted roofs, under which were ſacks and bags of the gold and ſilver coin of many nations.

Before him, another hundred gates expoſed to his view the arms and warlike accoutrements of ten thouſand nations, and all the inſtruments of death which the inventive malice of man had ever diſcovered. Firſt a rude heap of ponderous ſtones and the fragments of

rocks.

rocks. Next ſticks, ſtaffs, and knotty clubs. Next to theſe, ſpears, darts, lances, and javelins, armed with braſs or iron, or their points hardened by fire, and innumerable bows with quivers and arrows. After theſe, inſtruments of dubious uſe, originally deſigned for the aſſiſtance of men, but perverted, through cruelty and malice, to the ſervice of ſlaughter and death; ſuch as knives, bodkins, axes, hammers. On theſe were heaped arms, deliberately faſhioned for the offence of mankind; ſwords, daggers, poniards, ſtilettos, hangers, ſcymetars, rapiers. In the fourth part of the court, which was behind Ahubal, were ſtored the more refined and deſtructive inſtruments of European war, the grenadoes, the firelock, the piſtol, the muſquet, the blunderbuſs, the culverin, the petard, the cannon, the howitzer, the bomb, the mortar, and their accurſed food, bags of powder, balls of lead, and iron ſhells and carcaſes.

Ahubal, who underſtood but little of theſe inſtruments, was amazed at their conſtruction, and aſked for what purpoſes thoſe ghaſtly monſters of art were formed.

'Theſe,' ſaid Ollomand, 'are the arms of Europe, a part of the earth filled with induſtrious robbers, whoſe minds are hourly on the ſtretch to invent new plagues to torment each other. Of theſe mortals many are ſettled on the ſea-coaſts of our ſouthern provinces, whom I ſhall perſuade, through the inſtigations of that god which they worſhip, to join the forces of Ahubal.'

'Haſt thou, then, mighty enchanter,' anſwered the prince Ahubal, 'the gods of Europe in thy power?' 'The Europeans,' ſaid Ollomand, 'acknowledge but one God whom they pretend doth inhabit the heavens, but whom we find buried in the entrails of the earth: gold, O prince, is their god, for whoſe ſake they will undertake the moſt daring enterpriſes, and forſake the beſt of friends. To theſe ſhalt thou ſend preſents and future promiſes of wealth, and by their machinations,

fear not but Miſnar, ſhall yield to thy ſuperior addreſs.
'What need of the arms, or the perſons, of Europeans,' anſwered the prince Ahubal, 'while my friend has an army of ſuch gigantic ſlaves, ten of whom are more than ſufficient to deſtroy the puny armies of my brother, the ſultan?'

'Alas!' ſaid Ollomand, 'the ſlaves of enchantment cannot fight againſt the ſons of the faithful. Though we deny Mahomet, and will not adore him, yet we cannot controul a power that muſt over-rule us. Were the world at our diſpoſal, the mean worſhippers of Alla ſhould tremble at their fate. But alas! the curb of Mahomet galls our tongues, the fleſh of our lips is filled with rawneſs and foam, and our evil race muſt tremble, though it cannot relent. But theſe are troubleſome thoughts, and the provinces require our preſence; as Miſnar's troops are in poſſeſſion of the country, we will tranſport ourſelves to Orixa in the diſguiſe of merchants, and there endeavour to forward the deſtruction of Miſnar, the tame ſultan of the eaſt.'

As Ollomand ſpake theſe words, he ſtamped with his feet, and a chariot, drawn by four dragons, aroſe from the pit in the centre of the court, which Ahubal and the enchanter aſcended, and were conveyed in a dark cloud to the woods behind the city of Orixa.

When Ollomand's chariot alighted on the ground, he touched the dragons with his wand, and they became four camels laden with merchandize, and the chariot was converted into an elephant. Ahubal became like a merchant, and the enchanter appeared as a black ſlave. They entered the town in the evening, and the next morning expoſed their goods in the market-place. The bales of Ahubal, the ſham-merchant, being opened, were found to contain chiefly materials for cloathing the officers of the army. The troops of Miſnar hearing this, were his chief cuſtomers; and as Ahubal ſold his wares very cheap, he ſoon got acquainted with all the officers at Orixa.

In all his converſations with them, the enchanter had

had directed Ahubal to lament the ſmall ſalaries which the army were allowed ; this was a ſubject all agreed in, and ſoon led to more lucrative offers, if they would embrace the cauſe of Ahubal. The officers, who were for the moſt part ſoldiers for the ſake of pay and plunder, rather than duty and honour, ſoon came into the ſham merchant's propoſal, and in ten days Ahubal found himſelf in a condition to recover the province of Orixa.

The young prince, fired with his ſucceſs, was about to diſcover himſelf, but the enchanter checked his ardour, and beſought him to conſider how many more provinces muſt be gained, before he could make head againſt his brother. The advice of Ollomand prevailed with the prince, and they ſent ſome of thoſe officers who were ſtrongeſt in their intereſt, into the different provinces of the ſouth, to corrupt the minds of the commanders.

As there was no want of money and bribery, ſo an eaſier conqueſt was made over the loyalty of the troops than could have been made over their proweſs by ſwords. In a few moons all the ſouthern provinces were ripe for a revolt, and the troops who were ſent to over-awe them were moſt deſirous of opening the campaign againſt their ſultan. Two hundred French engineers were alſo invited, by large rewards, to join the armies of Ahubal, and the troops were ſupplied by the vigilance of the enchanter Ollomand.

On a fixed day, all the armies of the provinces were in motion, and all unfurled the ſtandard of Ahubal; the provinces were invited to rebel, and thouſands were daily added to the troops of the prince. Tidings of theſe alterations were ſent to Delly, by the few friends of the ſultan which remained in thoſe parts ; and Horam the vizir laid before his maſter the dreadful news of a general revolt, both of his troops and provinces in the ſouth.

' The enemies of Miſnar,' ſaid the ſultan as the vizir Horam had ended his report, ' are many, and

one

one only is his friend!' Horam bowed low at his maſter's words. 'Faithful Horam,' ſaid the ſultan, 'I honour and eſteem thee; but think not I prefer my vizir to my God; no, Horam, Alla alone is the friend of Miſnar; a friend more mighty than the armies of Ahubal, or the ſorceries of the enchanters.' Miſnar then aſſembled his troops; and, putting himſelf at their head, he marched by eaſy marches toward the ſouthern frontiers of his dominions.

The armies of Ahubal continued to increaſe, and Cambaya acknowledged him for its ſultan. In a ſhort time he arrived with his forces at Narvar, and encamped within ſeven leagues of the army of Miſnar the ſultan.

Ollomand the enchanter, notwithſtanding Ahubal had thrown off the diſguiſe of a merchant, ſtill attended him as a black ſlave, being always about his perſon, till the freedom which the prince allowed him, was reſented by the officers of his army. This the enchanter perceived, and therefore he deſired Ahubal would grant him five thouſand of his troops, and the European engineers, that he might advance before the main army, and ſignalize himſelf by a blow which he meditated to give the enemy.

The counſel of Ollomand was never oppoſed by Ahubal; the prince commanded the troops to attend Ollomand, and be ſubject unto him. The enchanter then marched with his ſelected troops into a thick wood, which the army of Miſnar muſt paſs, ere they could oppoſe their enemies; and in this wood the engines of European war were placed, to command every avenue that had been hewn out by the troops of the ſultan.

Ollomand marching by night ſurpriſed all the advanced guards of the ſultan, and poſſeſſed himſelf of the wood, where he placed the European engineers, before the ſun could penetrate through the branches of the foreſt of Narvar. This enterpriſe had ruined all the hopes of the ſultan, who propoſed to march his

army

army through the next day, if the Europeans had continued faithful to Ahubal and his party; but one, favoured by the darkneſs of the night, eſcaped, and betrayed the whole deſign to the ſultan.

Miſnar was no ſooner appriſed of the enchanter's contrivance, than he ordered certain of his troops to climb over the mountains to the right of the wood, and, if poſſible, to gain the oppoſite ſide, and there in ſeveral parts to ſet the wood on fire. This was ſo ſucceſsfully executed by the ſoldiers, that as ſoon as Ollomand was poſſeſſed of the wood, he perceived it was on fire, and had made a ſeparation between him and the army of Ahubal.

In this diſtreſs the enchanter reſolved to diſpoſe of his troops and engineers in the moſt advantageous manner; propoſing in his mind to ſecure his own retreat by the power of enchantment. But while the ſubtle enchanter was directing his engineers in the rear to bring up the fell engines of war, one of the cannon which was left in the wood (the flames having obliged thoſe who belonged to it to retreat) being made hot by the raging fires in the wood, diſcharged its contents, and the ball ſtriking the enchanter, carried with it the head of Ollomand toward the camp of the ſultan. This put the troops in the wood in the utmoſt confuſion, and many fled to the ſultan's camp, declaring the loſs of their leader, and the reſt reſolved rather to ſubmit, than periſh by the ſword or by fire.

The flames of the wood which aroſe between the armies of Miſnar and Ahubal, ſoon diſturbed the peace of the rebel prince. At firſt, indeed, he hoped Ollomand had incloſed his brother's troops, and was conſuming them by his fires. But no diſpatch from his friend, filled Abudah with juſt fears, which were greatly increaſed, as in a few days the fire decreaſing, and having opened a paſſage through the wood, he was informed by his ſpies, that the armies of Miſnar were approaching.

The prince Ahubal having loſt his friend, the enchanter,

chanter, was fearful of the event, and wiſhed to fly; but his generals being rebels, and fearing their fate if they ſhould be taken, reſolved to conquer or die, and Ahubal was conſtrained againſt his will to put his army in a ſtate of defence. The ſultan ſuppoſing his brother's army would be diſheartened at the loſs of the enchanter, was ſtudious of giving them battle before they had recovered their conſternation; and therefore led on his troops with great impetuoſity toward the front of the rebel army, while the Vizir Horam, covered by the main body of Miſnar's army, endeavoured to gain the right flank of the enemy.

And now the adverſe elephants made the ſandy plains ſhake as they advanced, and from the turrets on their backs ten thouſand hoſtile arrows were diſcharged; the loud hollow cymbals ſounded the alarm, and the air groaned with the weight of the winged weapons. The troops of the ſultan advanced with confidence, and the rebellious ſupporters of Ahubal ruſhed forward with reſolute deſpair. Innumerable ſcymitars blazed fearfully over the heads of the warlike. The feet of the elephants were ſtained with death, and the blood of the ſlain was as the rivers of Arvar. But the troops of Miſnar were fluſhed with hope, and fear and diſmay were in the paths of Ahubal. The prince himſelf, in confuſion, ſounded the retreat, and the backs of his troops were already expoſed to the darts of the ſultan, when the ſwarthy Enchanter Taſnar appeared in the air, ſeated on a rapacious vulture.

'Baſe cowards,' ſaid he, as he hovered aloft in the air, 'turn, and fear not while Taſnar is your friend. The troops of the ſultan are exhauſted and fatigued, and you are flying from thoſe who were deſtined for your prey. Are then the riches of Delly to be ſo eaſily reſigned, and your tedious marches over the deſarts to be foiled by a moment's fear! Even now is India offered as the reward of your toils, and you prefer ſhame and ignominy to glory and honour.'

The troops of Ahubal hearing theſe words, and be-

ing encouraged by a ſight ſo wonderful, for a time ſtood ſtill, unknowing what to do; till Taſnar alighting on the ground, and ſeizing a javelin, bid the brave ſupport and defend the avenger of their wrongs. The ſultan's army finding their enemies retreat, had followed them in a tumultuous manner, and were therefore leſs able to reſiſt the Enchanter Taſnar and thoſe who ſupported him. And they had experienced the truth of the enchanter's aſſertion, had not the Vizir Horam, perceiving their reſiſtance, haſtened with a few choſen troops to the reſcue of his friends.

The battle, though not ſo general as before, was yet much fiercer, and Taſnar and Horam met face to face. The vizir aimed in vain his ſcymitar at the head of the enchanter, and Taſnar found a ſuperior arm withheld him when he attempted to demoliſh the faithful vizir. But this prevented not the general ſlaughter that enſued, till night, which recruits the waſted ſtrength of man, divided the armies of Miſnar and Ahubal.

After the retreat of the two contending armies, the Vizir Horam attended the ſultan in the royal pavilion, and informed him of the deſcent of the Enchanter Taſnar, and his proweſs in the field.

'Alas!' anſwered Miſnar, 'it is in vain, O Horam, that the ſword is uplifted againſt the power of enchantment, ſo long as theſe magicians are prepared againſt our attacks; we muſt ſurprize them or we cannot prevail. Taſnar is joined to my faithleſs brother Ahubal; there is in my camp doubtleſs ſome truſty ſlave, who, under the appearance of betraying my cauſe, may penetrate into the camp of Ahubal, and deſtroy this enchanter while he ſleeps in ſecurity; and Horam my vizir muſt find that ſlave ere the ſun beholds the blood of Aſia, which defiles the plains of my kingdom.'

Horam bowed, and went out of the preſence of the ſultan in great diſtreſs of heart. 'Where,' ſaid he to himſelf, 'can the mighty find a truſty friend! or what

ſlave

ſlave will be faithful to his maſter that has robbed him of his liberty! Better had I periſhed by the hand of Taſnar, than be betrayed through the wickedneſs of my ſervants!'

The vizir, doubtful where to apply, or whom to truſt, returned to his tent, where he found an old female ſlave, who waited to deliver a meſſage from his ſeraglio, which was kept in a tent adjoining to his own. Horam, not regarding her preſence, threw himſelf on his ſopha, and bemoaned his fate, in being commanded to find a truſty ſlave. The female ſlave, who ſaw her maſter's tears, threw herſelf at his feet, and called Alla to witneſs that ſhe had always ſerved him faithfully, and was ready to ſacrifice her life for his pleaſure.

Horam was rather more diſtreſſed than alleviated by her proteſtations. 'What art thou,' ſaid he to her ſternly, 'a poor decrepit woman! and canſt thou go forth and combat the enchantments of Taſnar, the enemy of thy maſter's peace!'—'The locuſt and the worm,' ſaid the female ſlave, 'are the inſtruments of Alla's vengeance on the mighty ones of the earth, and Mahomet can make even my weakneſs ſubſervient to the cauſe of my lord.'

'And how wilt thou prevail againſt Ahubal the prince, and Taſnar the magician?' ſaid Horam, careleſs of what he ſpoke. 'I will go,' anſwered the female ſlave, 'into the camp of Ahubal, and I will engage to poiſon my maſter, the vizir, and Miſnar, the lord of our lives, as I ſtand before them to miniſter unto them the pleaſing draught. And while Taſnar is intent in hearing my propoſals, the ſteel of death ſhall ſuddenly ſearch out the vile enchanter's heart.'

'But, knoweſt thou not,' ſaid Horam, 'that death will be the conſequence of this raſh deed?'—'My lord,' anſwered the ſlave, 'I was, when young, bred up in the caves of Denraddin, and was taught by a ſage to know what ſhould happen to me in future times; and the ſage read in the ſtars of heaven, that by my

means ſhould the ſultan of India be delivered from the enemy that oppreſſed him.'

The vizir was rejoiced at the aſſurances of his female ſlave, and bid her prepare herſelf to appear before the ſultan. The ſlave putting on her veil, followed the Vizir Horam, and was introduced to the tent of Miſnar. 'What,' ſaid the ſultan, as he ſaw his vizir enter with the female ſlave, 'what new kind of warrior has Horam brought me?'

'Light of mine eyes!' anſwered the vizir, 'behold a woman who is deſirous of executing thy commands. This ſlave aſſures me, that the ſages of the caves of Denraddin have read in the ſtars of heaven, that by her means the ſultan of India ſhould be delivered from the enemy that oppreſſed him.'—'Then,' ſaid the ſultan, 'let her go; and may the prophet of the faithful guide her footſteps in ſafety and ſecurity! I am aſſured that Horam would not conſent to an enterprize that was fooliſh and weak, and to his direction I leave the fate of this truſty female.'

The ſlave then fell proſtrate, and beſought the ſultan to give her ſome of his writings and mandates, that ſhe might pretend ſhe had ſtolen them from his tent, with a deſign to carry and lay them at the feet of Taſnar and Ahubal. The ſultan approved of her ſcheme, and ordered ſeveral mandates to be written and ſigned relative to the motions of his army the next day, which were quite contrary to the real diſpoſition he intended to give out.

The female ſlave being furniſhed with theſe, and being conducted by the vizir to the out-ſkirts of the ſultan's army, walked forward till ſhe was challenged by the centinels of Ahubal, who ſeized upon and carried her to their commander.

The commander, fearful of deceit, at firſt ſatisfied himſelf that ſhe was really a female ſlave, and then aſked her what brought her alone out of the camp of the ſultan.'—'Bring me,' ſaid ſhe, 'before your prince, for I have things to deliver up to him that will be

of

of ſervice to his army.' The commander then ſent her with the guard to the pavilion of Ahubal, where that prince and the Enchanter Taſnar were conſulting in private together.

As ſoon as the female ſlave had gained admittance, ſhe fell proſtrate at the feet of Ahubal, which Taſnar obſerving, commanded the guards to ſeize her. 'Let us ſee,' ſaid the enchanter, 'what ſervice this ſlave can do us, before ſhe is truſted ſo near our perſons.'

The female ſlave being ſecured by the guards, was doubtful how to behave. 'I like not that confuſion,' ſaid the enchanter; 'have you, baſe ſlave, aught to reveal to us? or are you ſent as a ſpy, to betray the councils of the brave?'—'I have,' ſaid the female ſlave, ſomewhat recovered from her ſurprize, 'papers and mandates of great conſequence, which I have ſtolen from the tent of the ſultan, and I bring them to the Prince Ahubal, the lord of all the hearts of the Indian empire.'

The ſlave then produced her mandates, and the guards laid them at the feet of Ahubal. The Prince Ahubal having read the papers, gave them to Taſnar, ſaying—'Theſe are indeed valuable acquiſitions, and the female ſlave that brought them is worthy of high honour and reward.'

The ſlave hearing this encomium, bowed down her head, for the guards who held her prevented her falling proſtrate. 'Mighty ſon of Dabulcombar,' ſaid the enchanter, 'let the guards carry her forth, till we conſult what reward ſhe ſhall receive.'

As ſoon as the female ſlave was carried out—'My prince,' ſaid Taſnar, 'it is indeed politic to confer rewards on thoſe who ſerve us, and therefore it is ſometimes neceſſary to do it, that the ſilly birds may be the better entangled in the ſnares of ſtate; but when we can better ſerve our ends by their deſtruction than by their ſafety, it is but juſt that we ſhould do it. This ſlave has already riſqued her life for our ſervice, and

therefore ſhe will doubtleſs be ready to lay it down if we require it.'

As the enchanter ſaid this, he called one of the guards, and commanded him to bring in the female ſlave and the bow ſtring. The female ſlave approached, being ſtill held by the guards. 'Kind ſlave,' ſaid the enchanter, 'you have already ſerved us much; there is one thing more that we require: let the ſlaves fit the bow-ſtring to thy neck, and let thy laſt breath be ſent forth in praiſe of thy lord Ahubal.'

The ſlaves of Ahubal then put upon the wretched female the deadly bow-ſtring, and ſtrangled her inſtantly. After which they retired, leaving the dead body of the female ſlave on the floor of the tent.

'What haſt thou done, O Taſnar!' ſaid Ahubal, aſtoniſhed at the deed. 'I ſuſpect,' ſaid the enchanter, 'that this female was ſent on a vile errand; and ſee here,' continued he, ſearching her garments, 'is the weapon of death!' So ſaying, he drew a dagger from her boſom, which ſhe had concealed with a deſign of ſtabbing the enchanter.'

'Prudent Taſnar,' ſaid the prince, 'I admire thy foreſight, but of what uſe is this murdered ſlave now to us?'

'The diſguiſe of this ſlave,' anſwered the enchanter, 'will introduce me into the camp of the ſultan, and I hope will give me an opportunity of reaching his heart, with that ſteel which he deſigned for mine. But no time muſt be loſt; the morning will, ere long, diſcloſe its grey light in the eaſt.'

The enchanter then put on the garments of the murdered female ſlave, and ſtroking his face, it became as her's, ſo that Ahubal could ſcarce believe but the ſlave was revived. He cut off alſo the head of the female ſlave, and anointing it with a white ointment it became like his own. Thus equipped, the commander of the advanced guard conducted him to the foremoſt centinels of the rebel army. The diſguiſed enchanter ſoon reached the camp of the ſultan, and the centinels

imagining it was the ſame female ſlave whom Horam had led through their ranks in the former part of the night, ſuffered him to paſs unexamined.

In a ſhort time he reached the royal pavilion, and demanded admittance. The Vizir Horam, who was there in waiting, heard, as he ſuppoſed, the voice of his female ſlave, and went out to bring her before the ſultan.

'My ſlave,' ſaid Horam, as he ſaw the diſguiſed enchanter, 'haſt thou ſucceeded, and is Taſnar the foe of the faithful dead?'—'Bring me before the ſultan,' ſaid the pretended ſlave, 'that my lord may firſt behold the head of his foe.'

The vizir then led the diſguiſed enchanter into the pavilion, where the Sultan Miſnar being warned of her approach was ſeated on his throne. As the enchanter approached, he held a dagger in one hand, which was covered by a long ſleeve, and in the other he bore the fictitious head. And now the fictitious female was about to aſcend the ſteps of the throne, when the vizir commanded her firſt to fall proſtrate before the ſultan.

The ſham female ſlave did as ſhe was ordered, and the vizir ſeeing her proſtrate, fell upon her, and ſlew her with his ſabre. 'What haſt thou done, wretched vizir!' ſaid the ſultan; 'has envy thus raſhly ſtirred thee up againſt my faithful ſlave, that—'

The ſultan had probably continued his invective againſt his vizir much longer, had he not beheld the corſe of the dead enchanter change its appearance, and found that Horam, by the ſudden deſtruction of Taſnar had but juſt preſerved his own life.

At ſight of this transformation, Miſnar deſcended from his throne, and cloſely embraced his Vizir Horam. 'O Horam, forgive my impetuous temper,' ſaid the ſultan; 'how have I blamed my friend for doing that which alone could have ſaved my life! But by what means did my faithful vizir become acquainted

with

with the diſguiſe of this wicked enchanter, or how did he diſcover himſelf to thy watchful eye.'

'Lord of my heart,' anſwered Horam, 'when I carried my poor female ſlave through the camp, whoſe fate may be learned by this ghaſtly head before us; I bid her, when ſhe returned and ſaw me, firſt repeat theſe words in my ear—"Alla is lord of heaven, Mahomet is his prophet, and Miſnar is the vicegerent upon earth."—'And this precaution I took, fearful leſt Taſnar, diſcovering our deſign, ſhould invent this method of revenge. Wherefore, when the pretended ſlave was brought before me, and ſhe repeated not the words that I had taught her, I was aſſured that it was the enchanter in diſguiſe, and waited, till by proſtrating himſelf before my lord, he gave me an opportunity of deſtroying the life of the chief of thine enemies.'

The Sultan of India again embraced his faithful vizir; and as ſoon as the eye of morn was opened in the eaſt, the armies of Ahubal beheld the enchanter Taſnar's head affixed on a pole, in the front of the ſultan's army.

The prince Ahubal riſing with the earlieſt dawn of the morning, went forward to the front of his troops, and there, at a ſmall diſtance, he ſaw the hideous features of the Enchanter Taſnar already blackening in the ſun. Fear immediately took poſſeſſion of the ſoul of Ahubal; and he ran with tears in his eyes, and hid himſelf, till the ſun went down, in his pavilion.

The Vizir Horam, perceiving the approach of heaven's everlaſting lamp, would have led on the ſultan's troops to a ſecond attack; but Miſnar commanded him to forbear, that his army might reſt one day after their fatigues. The great diſtreſs of the enchanters, and their unexpected deaths, alarmed the reſt of that wicked race; and Ahaback and Deſra ſeeing that no one enchanter had ſucceeded againſt the ſultan, reſolved to join their forces, and while one led a powerful army to Ahubal's aſſiſtance from the eaſt, the other raiſed the

ſtorms

ſtorms of war and rebellion on the weſtern confines of the ſultan's empire.

In the mean time the two armies of the ſultan and Ahubal continued inactive, till an expreſs arrived, that Ahaback was leading the ſtrength of nine thouſand ſquadrons againſt their ſultan, and that Deſra was travelling over the plains of Embracau with three thouſand elephants, and an hundred thouſand troops from the weſtern provinces.

The ſultan inſtantly reſolved to attack Ahubal before theſe ſuccours could arrive; but the Vizir Horam fell at his feet, and beſought him not to hazard his army, but rather to recruit and ſtrengthen it. This advice, though quite contrary to the opinion of Miſnar, was yet ſo ſtrongly urged by the vizir, that the ſultan gave up his better judgment to the opinion of Horam. And when every one expected to be called forth to action, the vizir gave orders in the camp for recruits to be ſought after, and went himſelf to the north of Delly, to raiſe a ſecond army for his maſter's ſervice. The troops of Ahubal finding themſelves free from the attacks of the ſultan's army, endeavoured to comfort their prince, who was grieved and dejected at the loſs of his friends. And the provinces of the ſouth, to diſſipate his gloom, beſought him to permit them to raiſe a pavilion worthy of his dignity, as heretofore he contented himſelf with ſuch as his generals made uſe of.

The Prince Ahubal, who by nature was not formed for war or conteſt, but only ſtirred up by the enchanters to be their tool againſt the ſultan his brother, was eaſily perſuaded to accept of the offers of his troops, and an hundred curious artizans were ſet to work, to contrive and erect a ſumptuous pavilion for the uſe of the prince. To theſe workmen, all the provinces who acknowledged the authority of Ahubal, ſent diamonds, and jewels, and rich ſilks, and all the coſtly materials of the world, to finiſh the ſplendid pavilion which they purpoſed to raiſe for their prince.

While the ſumptuous tent was raiſing, the ſquadrons of Ahaback drew nearer and nearer, and the elephants of Deſra were within thirty days of the camp of Ahubal.

The Vizir Horam being returned with his reinforcement, waited on the ſultan, and beſought him to truſt the management of his army to him for forty days.

'Horam,' ſaid the ſultan, 'I have ſuch confidence in thy ſenſe and thy loyalty, that I grant thy requeſt.'

The vizir having obtained his end, ſent a meſſenger to Ahubal, and deſired forty days truce might exiſt between the armies, which the prince readily agreed to. In a few hours the truce was proclaimed in the ſultan's camp; and when Miſnar hoped that his vizir would have attacked the rebel army with a force more than double their number, he heard the trumpets ſound a truce in the tents.

Such a behaviour, ſo contrary to reaſon, alarmed the ſultan, and he ſent for the Vizir Horam, and demanded his reaſons for making a truce with his enemies.

'My lord,' anſwered Horam, 'I have heard that the ſouthern provinces are erecting a pavilion for your rebel brother Ahubal, which in ſplendour and magnificence is to ſurpaſs all the glories of thy palace at Delly; and being convinced that thy ſubjects are led more by ſhew and appearance, than by duty and honour, I feared that Ahubal's glorious pavilion might draw the neighbouring cities into his encampment, and thereby ſtrengthen his army, and weaken the reſources of my prince. For this reaſon I beſought my lord to give me the command of his army for forty days; in which ſpace, I purpoſe to build thee ſuch a pavilion, as ſhall far outſhine in ſplendour every glory upon earth.'

'Horam,' anſwered the ſultan, 'I have put all things into thine hands, but let me beſeech thee to be careful of thy maſter.'

The Vizir Horam leaving the ſultan, ſent to Delly for workmen and artificers, and ordering a large ſpot to be incloſed, that none might behold his pavilion till it was compleated, he carried on the work with great care and aſſiduity. While theſe works of peace, rather than of war, were carrying on in the two armies of Miſnar and Ahubal, the reinforcements of Ahaback and Deſra arrived. And the captains in the ſultan's army hearing of the great addition which was made to the rebel army, while the vizir was ſpending his time with his curious workmen, petitioned the ſultan, that one might be put over them, who loved war, rather than the amuſement of females and children.

The ſultan, who thought with his captains, that Horam was rather betraying than forwarding his cauſe, commanded the vizir to be brought before him, and in the preſence of the captains aſked him why he delayed to lead his troops againſt the rebel army. The Vizir Horam made no anſwer to the ſultan's queſtion, but deſired his lord to bring the captains toward the pavilion which he had erected.

As ſoon as the ſultan appeared before the incloſure, ſeveral ſlaves behind were employed to remove it, ſo that in an inſtant Miſnar and his captains beheld the moſt magnificent ſpectacle that art could achieve. The ſight of the pavilion was highly acceptable to the army of the ſultan, but the captains juſtly condemned a performance, which had, without cauſe, waſted the greateſt part of the coffers of India.

The pavilion was ſituated at one extremity of the ſultan's army, at a ſmall diſtance from a rocky mountain, and ſurrounded by a grove of palm-trees, part of which had been cut down by the vizir's order, to admit the air and light among the reſt. It was compoſed of crimſon velvet, embroidered round with flowers and feſtoons of ſilver and gold; and in the body was worked, in golden tiſſue, the death of the enchanters, Ulin, Happuck, Ollomand, and Taſnar.

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The pavilion ſtood upon a carpet, or cloth of gold, and within-ſide was ſupported by four maſſive pillars of burniſhed gold; the cieling of the canopy within was ſtudded with jewels and diamonds, and under it were placed two ſophas of the richeſt wormanſhip.

END OF THE FIRST VOLUME.

J. ADLARD, Printer, Duke-ſtreet.

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